

Calvinist Contact

An independent Christian weekly

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Alison de Groot

TORONTO — The office of the Information and Privacy Commissioner for Ontario has just released its second report dealing with AIDS and the balance between the use of personal information for the public good and the protection of individual privacy.

The new report, titled "HIV/AIDS: A need for privacy," deals with the privacy aspects of HIV testing and reporting, including the issues of anonymous testing, mandatory reporting and partner notification. This report follows the commissioner's first initiative, "HIV/AIDS in the workplace," which was released in December 1989.

The report makes several recommendations to ensure that

"government institutions adhere to the principles of conscientious and cautious handling of personal information such as HIV/AIDS-related information," including anonymous testing for the HIV antibody.

Physicians who order an HIV test should be responsible for contacting partners or counselling to encourage voluntary partner notification by the affected individual, says the report. The report suggests that physicians be given the right to contact partners, without the consent of the affected person if necessary, under an amended Health Disciplines Act.

In conclusion the report rejected the idea of mandatory testing for HIV antibodies on individuals, although this would not affect mandatory testing of all donated blood, tissues or semen.

Report tries to balance privacy and public welfare re: AIDS information



The Information and Privacy Commissioner's reports were commissioned to look at the issues surrounding HIV/AIDS personal information in relation to the Freedom of Information and Protection of Privacy Act of 1987. The office's responsibility is to strike a balance "between use of personal information

for the public good and the protection of individual privacy." However, in this situation, the office of the commissioner says its role is to "ensure that sufficient weight is given to arguments that favour privacy."

It remains to be seen how Ontario's new NDP government will react to the commissioner's report, observers say.

Retired British religious studies administrator argues for religion in public schools.

C.C. staff

SOUTHAMPTON, England — On August 1 this year, the Coalition for Religious Freedom in Education addressed a letter to former Ontario premier David Peterson which advised him of the results of their meeting in Toronto that day. The coalition made three statements to "guide the government's education policy so it will no longer discriminate against any bona fide religious group."

"Religion is integral to education," wrote the coalition, intending to make religion in education an election issue in the Ontario provincial election, adding that freedom of choice is essential to all Canadians.

Adding his voice to the argument for freedom of religion in education is Tony Knight, the now retired head of religious studies at a large public school in Southampton, England.

"By the late 1980s, the government had become alarmed at the rising moral decadence and crime in Britain," writes Knight from Southampton, "realizing that a whole generation of youth was growing up without any basic understanding of its Christian heritage and culture and the ethical input of its historical religion."

In 1944 an education act was passed in Britain which stated that each school

day should begin with an act of worship and that children in state schools were to receive religious instruction based on a local-authority syllabus as part of their curriculum, according to Knight. "Needless to say, such syllabuses were totally Christian in character, since adherents to other world faiths were hardly represented in England and humanists groups were poorly organized," explains Knight.

This situation continued in most schools in England into the 1970s until the education system underwent a number of changes. These changes, says Knight, were designed to make sure students were fitted for the increasingly technological and scientific job market. However, this meant less time for religious education.

Reforms

"The 'queen of science' as religious education was described, was becoming Cinderella and marginalized in the school curriculum in an endeavour to find time for the new technology," describes Knight. Knight says the fault of the religious education hierarchy was to introduce general courses in world religions as a way to try and retain a foothold in the education system. This was a way for religious educators "to encourage good relationships in a time of growing secularism, or to stimulate empathy among people of different faiths," argues Knight. "Christian assemblies tended to be phased out and replaced by material that could be anemic and mean anything you wanted provided that it could not be construed as Christian."

But as the "moral decadence" of British society became increasingly apparent to the government, says Knight, Parliament instituted some

reforms. As part of its educational reforms, an act of Parliament was passed in 1988 specifically stating that religious education was to be a compulsory part of all children's education while they attended state-controlled schools. Parents are given the right to withdraw their children from such lessons, but all state schools are to have time for collective worship.

The act, which has been in effect since September of 1989, contains specific references to religious education and collective worship being largely Christian in character and "it is hoped that the mish-mash in what passed for religious education in recent years, and its demise on the school curriculum, will only relate to the decline of the last 20 years," concludes Knight.

Here in Canada, the Coalition for Religious Freedom in Education concluded its letter to the Ontario

government with a request that the government commit itself "to introduce educational choices and funding options that fully respect the human rights of all parents and all students, regardless of their religious beliefs or ideological values." (from files from the Courier, Campbellford, Ont.)

In this issue:

The "Friendship" program is a unique Bible study concept, developed for the mentally handicapped p. 10
A brief history of Canada's controversial upper parliamentary body, the Senate p. 11
Kingston penitentiary inmate Ron Dube has reason to celebrate . . p. 14



A generation missed "the ethical input of its historical religion," says the former head of religious studies for a Southampton public school. Above: grade-schoolers in Ontario Christian school.

Thinkbit

"Each day we handle environment killers, such as barbecue starter, turpentine, oven cleaners, bleach and paint. We've gone plastic mad and package happy, leaving behind wads of throw-away diapers, razors and plastic cartons that dump, but don't disappear."

Toronto Star

Vanderlaan appointed to new Alberta labour council

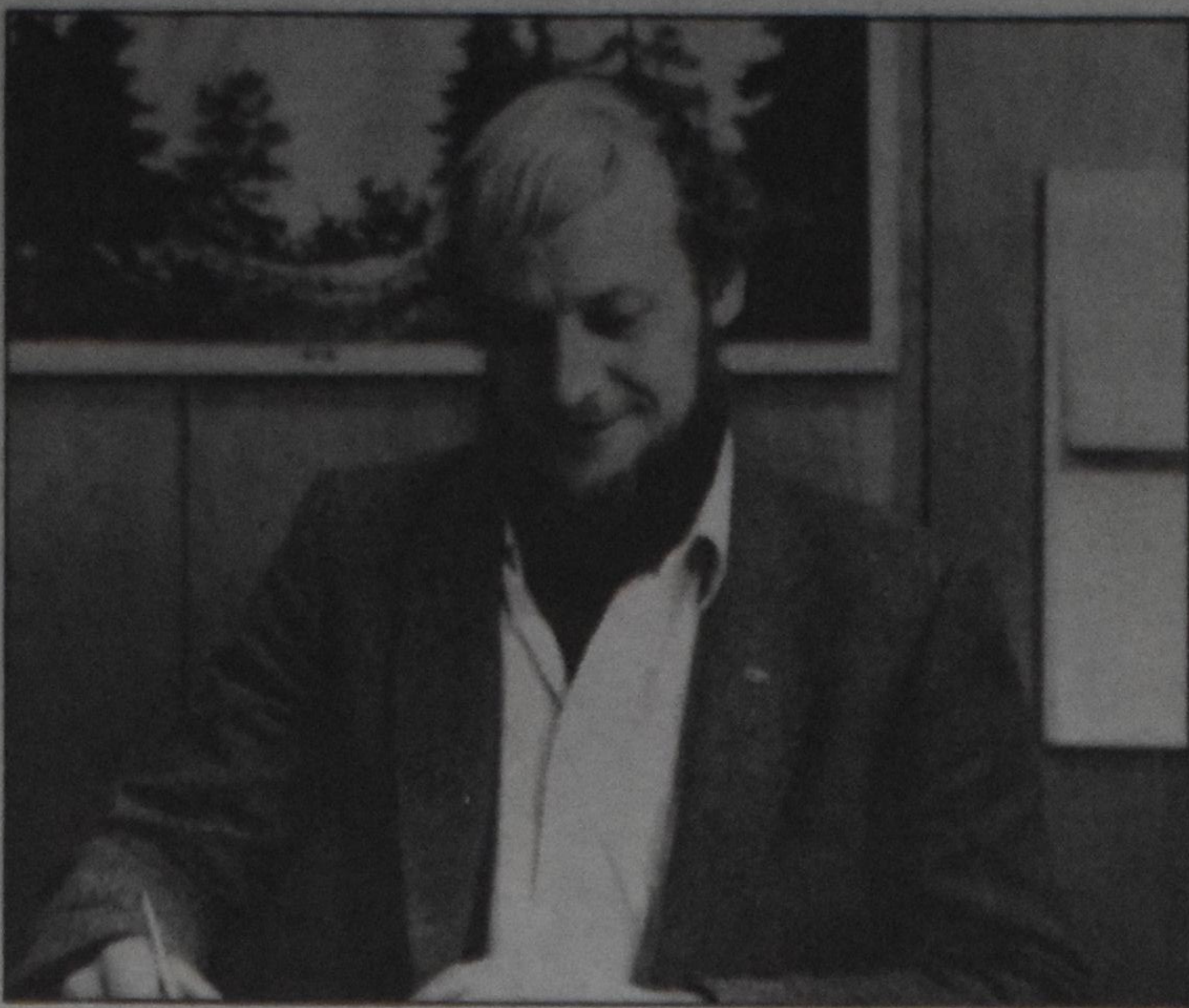


Photo: C.C. files

New appointee: Christian Labour Association of Canada's Alberta director Co Vanderlaan will serve on the province's new labour council.

Stan de Jong
EDMONTON — The Christian Labour Association

of Canada (CLAC) says that in its quest to bring a Christian witness to labour/management

relations it endeavours to establish cordial relationships with Canada's provincial governments. CLAC admits that in most cases, such attempts have "fair to middlin'" results.

The one notable exception is its relations with the Alberta government. In proof of that respectful relationship, CLAC's Alberta director Co Vanderlaan was appointed to a government advisory committee whose task is "to look at improving labour relations in the construction industry." The committee was assembled by Cabinet minister Elaine McCoy, who holds both the labour and women's issues portfolios.

The McCoy Committee consists of 14 company owners, officials and union representatives. Management and labour each have seven

appointees and its chairperson is Edmonton engineer David Heaton.

Vanderlaan's appointment is a recognition of CLAC's on-going contribution to the development of a more meaningful direction for labour relations in Alberta, the group feels.

Avoiding the adversary mode

Chair David Heaton says the committee will "talk about how unions and companies can better work together to deal with major issues like labour shortages, new technologies, training and safety."

Labour Minister McCoy left no doubt that she, too, is excited about the committee. She feels it is important for participants with a stake in labour relations to sit down and talk "in a neutral, informal

setting where neither side has anything to lose." She adds, "That's how you begin to build more trust, understanding and a desire to work together in areas of common interest."

During previous labour minister Les Young's tenure, Co Vanderlaan served on the Construction Industry Advisory Council (CIACA), a once-influential "labour think-tank" whose role in influencing government has gradually diminished in the last five years. The McCoy Committee, however, will assure CLAC of a voice at top levels of government decision-making, the Christian union believes.

1991 Canada Day poster challenge launched

OTTAWA (DSS) — Secretary of State Gerry Weiner announced on Sept. 26 the launching of the 1991 Canada Day Poster Challenge.

Participants, who must be 18 years of age or younger, are invited to design a poster which shows how Canadians together make Canada a better place for all. Twelve participants (one from each province and territory) accompanied by their parents, will be invited by the Secretary of State to the official Canada Day ceremony on Parliament Hill on July 1, 1991. One of the 12 provincial/territorial designs will be chosen for the official Canada Day poster to be distributed across the country.

"Not only is the Canada Day Poster Challenge great fun for young people, it also allows

them to demonstrate their understanding of Canada — and their belief in the future of this great nation. These are feelings that I share and I'm sure the majority of Canadians share," said Weiner.

The 1991 challenge is sponsored by Canadian Airlines International (CAI) and the Château Laurier Hotel. CAI will fly the 12 provincial/territorial artists and their parents to and from Ottawa for the ceremony. The Château Laurier will provide all accommodations, host various social events for the participants and house an exhibit of the 12 posters the week prior to Canada Day.

All entries must be postmarked before midnight, Dec. 15, 1990, and be mailed to the Department of the

Secretary of State office in the province or territory in which the entrant resides, marked to the attention: Canada Day Poster Challenge.

A complete list of criteria for the poster challenge, as well as office addresses, will be included in the enclosed brochure.

*Send your questions to
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Confidentiality is assured.*

Only 26 per cent of Canadians favour abortions in all circumstances, Gallup poll finds

Alison de Groot

Sixty per cent of Canadians polled believe abortions should be legal under certain circumstances and only 26 per cent believe abortions should be legal in all circumstances, says a recent Gallup poll published in the *Toronto Star*.

Twelve per cent of those polled said all abortions should be illegal and only 2 per cent held no opinion on this issue.

These results do not represent any major changes in the opinion of Canadians compared to a similar poll taken in September 1988.

When asked in what circumstances abortions should be legal, 82 per cent

of those polled said if a woman's health is endangered by pregnancy; 75 per cent said if pregnancy is due to rape or incest; and 67 per cent said if there is a strong chance of a serious defect in the baby.

Another 49 per cent of respondents said an abortion should be legal if agreed upon by the woman and a doctor and 44 per cent agreed with the procedure if it is done within the first three months of pregnancy.

The poll is based on interviews with 1,051 adults, Sept. 12-15. A national sample of this size is considered accurate within four percentage points, or 19 out of 20 times.

This world, our neighbourhood

Helping kids on our own block

Kathy Vandergrift

The World Summit for Children, held in New York on Sept. 29 and 30, brought heart-rending pictures to the front pages of our newspapers. It is numbing to read that 14 million children die every year from preventable diseases. A glass of water tastes like champagne as we read that half of the world's children have no clean water. And the all-consuming quarrels on the local school playground seem petty when facing the thought of no school or playground.

The promises of our political leaders to rescue the next generation were muffled by their sabre-rattling in the Middle East and the echoes of Oka at home. Whatever progress is made will result from the persistence of community organizations, on the world scene and close to home.

Don't lock the door

Canada's pride as a humane nation is being punctured by the growing awareness that kids at home are also kids in need. In my city, Edmonton, on Sept. 29, some kids paid over \$100 for a ticket to a concert by New Kids On the Block, while other kids on our block went hungry. Some enter kindergarten with designer jeans and Nintendo games, while others can barely speak. In a deeper sense, both may be more deprived than hungry children elsewhere because they have no sense of belonging or being loved. The 10-year-old boy who survives on drug deals in the shadows of downtown glass towers has never known a normal childhood. The nine-year-old girl on the corner is not selling her body by choice.

The good news is that it doesn't need to be this way. The solutions as well as the problems start on our street. The UNICEF boxes can be as full as the candy bags this Halloween, to help reach the goal of vaccinating 80 per cent of the world's children. Local churches are being used to house Head Start programs for less privileged pre-school children and their parents, to break the cycle of poverty that plagues modern Canadian cities as much as old U.S. slums. I like to think the Lord smiles to see his house open to kids in need all week long. Let them come to me, Jesus said, and don't lock the door.

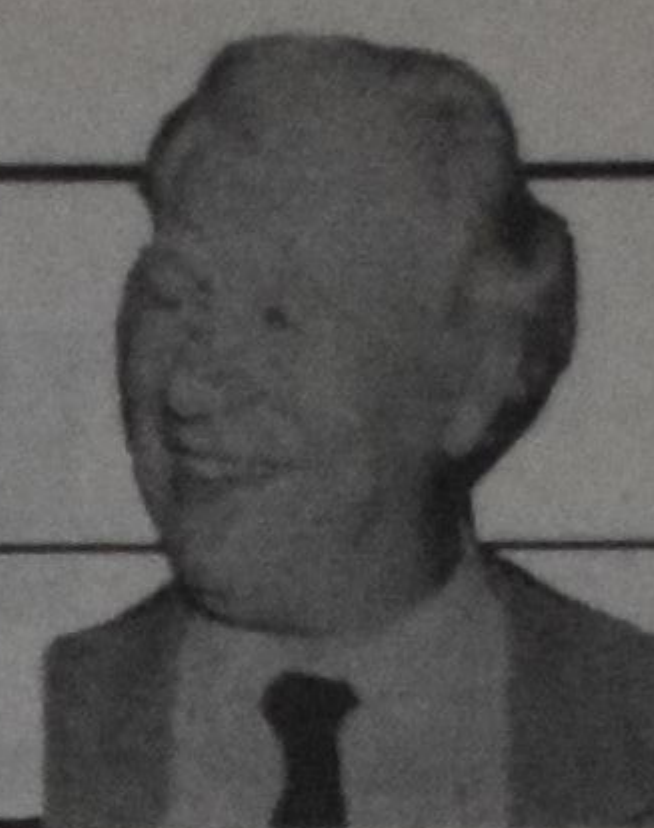
Kids hurt because of personal failures in families and communities; they also hurt because of the failure of our public policy to recognize the value of caring for them. Such care just doesn't count in the gross national product. The costs of crisis-response in the police and health care systems are beginning to hit home, as is the need for a well-trained labour force in the economy of the future. But it is still hard to get more than a bleeding-heart image when raising children's issues in the public arena.

Public dollars may be tight, but we can make a commitment that when we have a dollar to spend, we will spend it on children's needs first. That simple message, put into practice, would revolutionize local communities and international banks. I think God would smile.

Kathy Vandergrift is assistant to the mayor of Edmonton.

Pressreview

Carl D. Tuyl



The mostly grey-haired, "sober-second-thought" Senators of the red chamber on the Hill continued their distasteful show of childish parliamentary temper tantrums. It is quite difficult not to judge our politicians with a great deal of cynicism. There was at one time the knight on the white horse, Mr. Clean himself, who preached impassioned sermons against patronage as was the practice of His Retired Majesty. The upshot of Monsieur's crusade is that he has already equalled Trudeau in Senate appointments, and that he has not been stingy in handing fat plumbs to true-blue Tories, either. Small wonder the Reform Party is gaining in membership like you wouldn't believe.

★ ★ ★

Ontarians got a mathematical shock when they saw their provincial finances go from \$10 million surplus to a \$2.5 billion deficit in a matter of weeks. Somewhere, someone is doing — or has been doing — some pretty fancy button-pushing on his pocket calculator. There was more bad news in Toronto: the concrete turtle called Skydome is operating in the red.

★ ★ ★

A car dealer in Hull, Quebec, held a strange promotion to sell his product. He promised a free rifle with every truck sold. The offer was cancelled following heavy criticism. The man shot himself in the foot, so to speak.

★ ★ ★

There is a mysterious fight going on between Ottawa and the Saskatchewan provincial government. It is all about the Rafferty dam. The Minister of the Environment, Robert De Cotret, who inherited the

portfolio from deserter Lucienne Bouchard, says that no environmental review report has been received and that, therefore, Saskatchewan's decision to continue the work on the dam is illegal. Premier Devine on the other hand says that he and De Cotret shook hands on the deal. There were hints in the house that Ottawa's tacit approval for the construction of the dam was a pay-off for Devine's surrender to the GST. Dark suspicions always float around on Parliament Hill like oregano in spaghetti sauce.

★ ★ ★

Doctors might not make house calls anymore (only ministers do that) but the white-coated practitioners of the ancient art have now begun to advertise in several provinces. The morning news on Edmonton's CFCW is brought to the listeners by the Buski Eye Centre. Any time now, folks, we can expect specials on appendectomies advertised on Hockey Night in Canada. Or maybe a free gall bladder removal with every check up?

★ ★ ★

This is the time when groundhogs and raccoons start their winter sleep, snowbirds have their cars serviced for the annual trek to Florida, long-johns are being checked for moth holes, the last green tomatoes are sunned in the window and doctors are busy giving flu shots. Time to dig up the old family recipe for that rib-clinging pea soup. The seasons are fixed by wisdom divine!

★ ★ ★

Three anniversaries you did not know about, perhaps: on October 10 Arminius was born; on October 17 (1878) Sir John A. Macdonald became

prime minister of Canada for the second time; also on October 17 last year the earthquake shook southern California.

★ ★ ★

We thought that the civil war in Lebanon was a wound that would bleed forever. There is, however, now a chance for peace in that strife-tortured area. General Aoun surrendered and sought refuge in the French embassy.

★ ★ ★

Gorbachev won the Nobel prize for peace, but not the hearts of all his fellow citizens. He unveiled a plan that would bring the big banana of prosperity to impoverished Moscovites and other comrades in the country. Free-market economy will do the trick, Gorbachev says. It is the same economic system we have here, and it has brought about food banks, homelessness and growing welfare rolls. Maybe Gorbachev has a better version in mind.

★ ★ ★

The Canadian economy is, of course, not altogether and entirely a free-market economy. The largest part of our agricultural industry operates on the principle of supply management through the various marketing boards. The free trade agreement will, so I and many others suspect, squeeze out these boards.

★ ★ ★

Canadian grain farmers registered a bumper crop, but the world market is poisoned by European and American subsidies which drive prices below production costs. It seems that our farmers cannot win. If it isn't drought it's something else again.

★ ★ ★

A lot of unholy stuff went on

in the Holy Land. For the first time, the U.S., in need of Arab co-operation, sided with a U.N. resolution that condemned Israel's use of force in the recent temple wall riot. The Iraqi conflict has caused U.S. foreign policy to move toward alignment with Arab interests which, the Israeli fear (and quite justifiably so) is also a realignment of its traditional almost unconditional support of Israel.

★ ★ ★

Who knows how many satellites circle the earth? It's a round-the-clock rush hour up there. Not much use wondering about privacy anymore when these satellites can take a picture of a tennis ball on your community tennis court. What with social insurance numbers and a whole lot more computerized information, any Tom, Dick or Mary can find out on which side of your head you part your hair.

★ ★ ★

American troops in the Saudi Arabian desert can now avail themselves of junk food, as several fast food chains have sent mobile hamburger joints into the area. Is that good news or bad news?

★ ★ ★

Apartheid in South Africa is going the way of LP records. Out of style! The South African government revoked apartheid's law which forbade the racially mixed use

of public facilities.

★ ★ ★

I believe it was in Switzerland where two inmates of a local penitentiary got permission to take part in a marathon held there. The two finished the marathon, but they did not stop. They're still running and police are looking for them.

★ ★ ★

Theologians are apt to quote church fathers. Such "fathers" were ancient leaders in the faith; learned Christians who laid the foundation for our confessions. My question is: "Why are there no mothers?"

★ ★ ★

And Slinger wrote in the *Toronto Star* that you're old when you have to catch your breath after changing TV channels with the remote control. I say you're old when you remember the time when men held up their socks with an elastic girdle. Or when you remember vegetables pickled in brine.

Carl Tuyl is the Christian Reformed Church's chaplaincy co-ordinator in Canada.

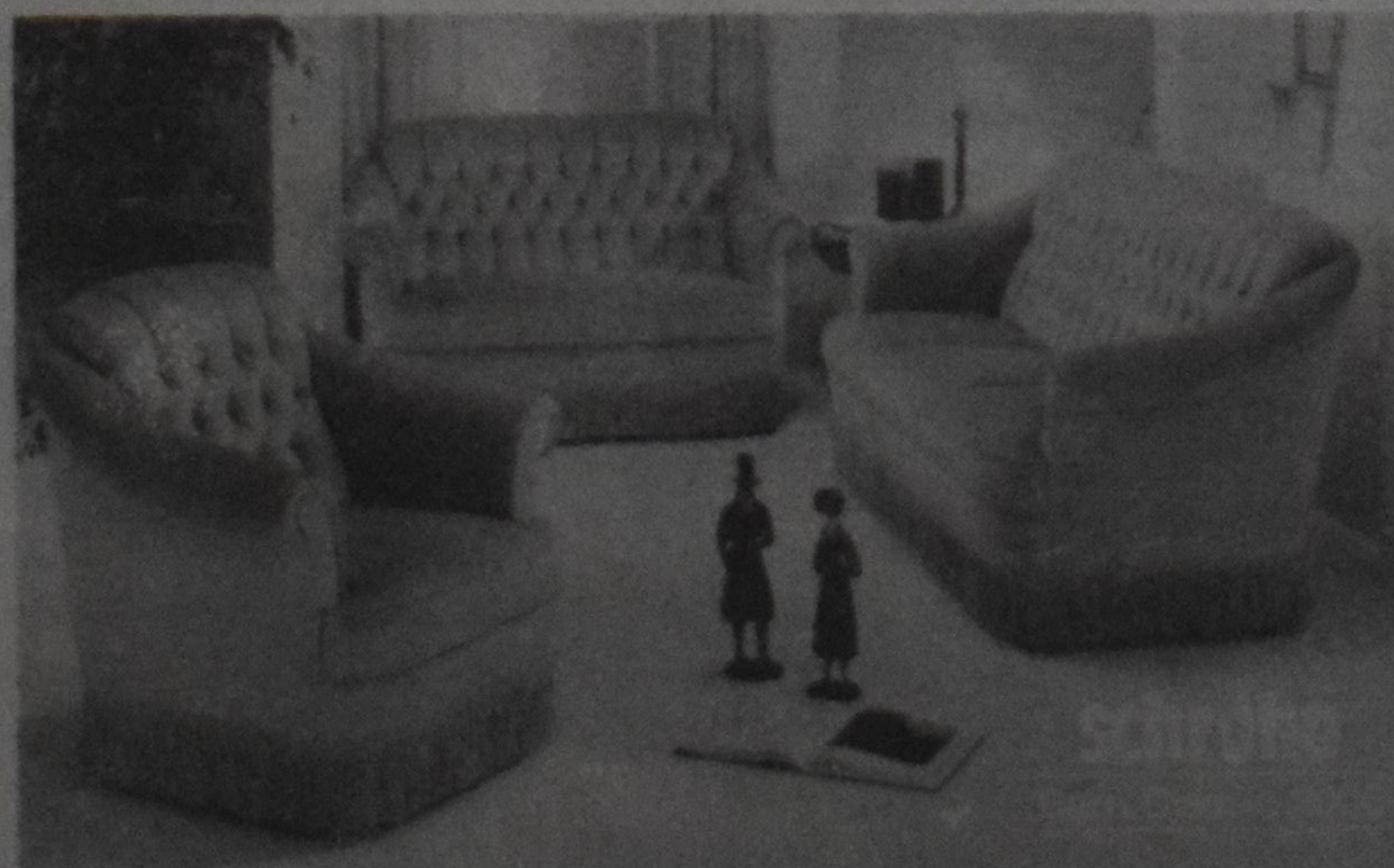
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Editorial

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Pray for Guatemala

This week I sat at a conference table with two courageous Guatemalan women who matter-of-factly described how their people are being crushed by the combined forces of government, military, rich landowners and businesspeople.

The rich and powerful preside over an escalating reign of terror under which those who try to improve the lot of the poor face kidnapping, brutal torture and death, with their bodies usually not found. The women I met could be killed any day, as have the husband of one woman and a son of the other.

This brutality does not take place in an atheistic country where the fear of God is unknown. No, Christianity has been prominent through the Catholic Church and rapidly growing Protestantism. In fact, the ruling political party is called the Christian Democratic Party! What a total contradiction to the way it governs!

The stories of these women were confirmed by a fact-finding tour in May of Canadian Christians organized by the Inter-Church Committee on Human Rights in Latin America (ICCHRLA). The committee's report says, "Shortly after our arrival, one of the daily newspapers carried a report of the discovery, on the outskirts of Guatemala City, of two bodies showing signs of torture

Similar reports are published every day in the Guatemalan press. Human rights organizations deal with between 20 and 50 new cases every day."

Using Christ's name in vain

These people cry out for help to Canadian Christians. What can we do? We'd like to march right down there and set things to rights. But direct action really doesn't seem possible, even if it were morally right. Even free elections

may not even be the answer — Guatemala is tyrannized by a freely elected government.

For years we have rightly deplored brutal communist governments. Now we are looking at a "democratic, capitalist, Christian" country. It's mind-boggling. How can Christians inside or outside Guatemala, for example, support the candidacy of Rios Montt, a Christian whose complicity with terrorism is a byword? Are right-wing Christians so totally unable to relate to poor and oppressed people? Should not Christians have a political conscience?

Guatemalans see a glimmer of hope in what they call the "National Dialogue" in which the government is participating in meetings with 84 delegates representing 47 different organizations. Not among them, though, is the powerful business organization CACIF, which refuses to attend. Why should the rich and powerful, well-known for their ruthlessness, be willing to give up some of their riches and power? That wouldn't make sense. Only a change of heart can turn off unholy greed.

When I asked the women (through an interpreter) what Canadians can do, they urged us to visit Guatemala, for the encouragement we can give their people. They ask us to take out ads in their newspapers calling attention to the disappeared people. We should let Canadians know about the situation in Guatemala, for it is better that others know of your suffering rather than that you suffer in isolation.

We should also keep asking the Canadian government to remain informed of human rights abuses in Guatemala and do what it can to press for reform. Canada should also accept refugees who fear for their lives in Guatemala.

And above all we should pray. Only God can change hearts.

RVV

Don't jump or crawl to conclusions

Some people are good at jumping to conclusions. If speed of reaching conclusions were an olympic event, they'd be world class. Other people are always considering and studying a matter, but never seem able to reach a decision.

Husbands and wives may find this kind of difference between them. In the public arena and in church, too, we are sometimes struck by these differences. Some people find it easy to decide what's right about abortion, homosexuality, women serving in church offices, creation versus evolution. Others find too much complexity in such matters to reach a clear decision.

People who reach clear and firm conclusions to complex issues may have a special gift of sorting through confusion to find the main strands that really matter, and be able to tie them together in a satisfying way. But more often it seems that clear and firm decision-makers really do jump to their conclusion. They have an immediate intuition about what's right and what's wrong. Then they will argue backwards from their conclusions. Sometimes they seem to be defensive about their position, covering their vulnerability. They want certainty, clear answers, and are uncomfortable with ambiguity. Their answers to big questions

tend to be unqualified, not admitting exceptional cases and not seeming to give weight to good arguments that don't fit their conclusions.

On the other hand we find people too deeply impressed with complexity. They are always studying, seeing more than two sides to every question, never able to feel certain about their answers. Highly educated and intelligent people can be like that. When they do reach a decision on a matter, there are always so many qualifying ifs and buts that even then you aren't sure whether a decision has really been reached.

Society and the church need people of both kinds, though the extremes of both need to be trimmed. The intuition and common sense of some people needs to be balanced by the careful study and reasoning of others. There needs to be a balance, and at best a creative combination. People on both sides tend to get frustrated with the others and want to give up on them. But for the good of all it is important that they hold on to each other.

Robert VanderVennen

Longer letter

Church shouldn't condone Native tactics

Concerning the article, "Support for Mohawks ..." (C.C., Oct. 5) I have no problem with the Christian Reformed Church joining evangelical churches in praying for justice, whether that concerns the troubled Middle East, the uncertainty reigning in Eastern European countries, or the conflict between Canada and its Native people. The church and its members ought to be much more attentive to prayer, a task which the institution is uniquely qualified to perform.

However, I object to having my church membership used to give apparently unqualified and uncritical support for the objectives and grievances of Natives. The Aboriginal Rights Coalition (ARC) of which the CRC is a member, by its silence condones the methods employed by the natives at Oka, Châteauguay and elsewhere across the country in recent months. At the same time, the ARC joins the chorus of protest when the government calls in the army to at least maintain a semblance of law and order.

Whatever the real or imagined injustices are that cause Canadian Natives to stage armed insurrections and practise evil disobedience, those wrongs will not be put right by uncritically championing the Natives' cause. There are two sides to most stories and by ignoring one or the other, justice is perverted. Native leaders are giving the media a one-sided, often untruthful, version of the facts. To further complicate matters, the media by and large as adopted a pro-Native slant in its reporting and the governments involved have not been entirely forthcoming either in making public disclosure. Still, we should commend the patience and forbearance shown by authorities in dealing with the recent Quebec situations, and in particular the exemplary conduct of the Canadian Armed Forces which bore the brunt of that difficult policy.

Misguided intentions?

Obviously, dealing with Canada's Natives and their grievances is not a task for the uninformed. For example, what does the ARC mean by "reversing the erosion of basic social rights of aboriginals?" We should know that it cannot mean social programs, because in addition to the universal programs enjoyed by all Canadians, Native citizens already have many more of those kinds of "basic rights." (A good portion of the \$4 billion spent annually on government programs for 440,000 Natives is in the form of free health care, free post-secondary education, employment programs, etc.)

If we listen with only half an ear to the demands made by Native leaders, then we also know that the Natives do not consider Canadian citizenship as a "basic right." They do not consider themselves part of Canadian society and do not recognize its laws or its social order. Yet, ARC with the best of misguided intentions tells us and our government that the Natives' "basic social rights" are being "eroded."

By raising these points I do not intimate that all is well with how Canada has dealt with its Native people. Many of the extra social programs provided have done more to hinder Natives' development than to assist them in exercising their full citizenship. Real injustices such as the reservation system, broken treaties and racial discrimination have to be confronted and dealt with.

But what should be done about Native land claims, which cover in their collective estimation most of the land in many of our provinces. Are these claims justified at this stage in Canada's history? If they are, then Saddam Hussein may not be too far off the mark in reclaiming Kuwait (and more countries) as part of a Baghdad-centred, historic Arabian empire.

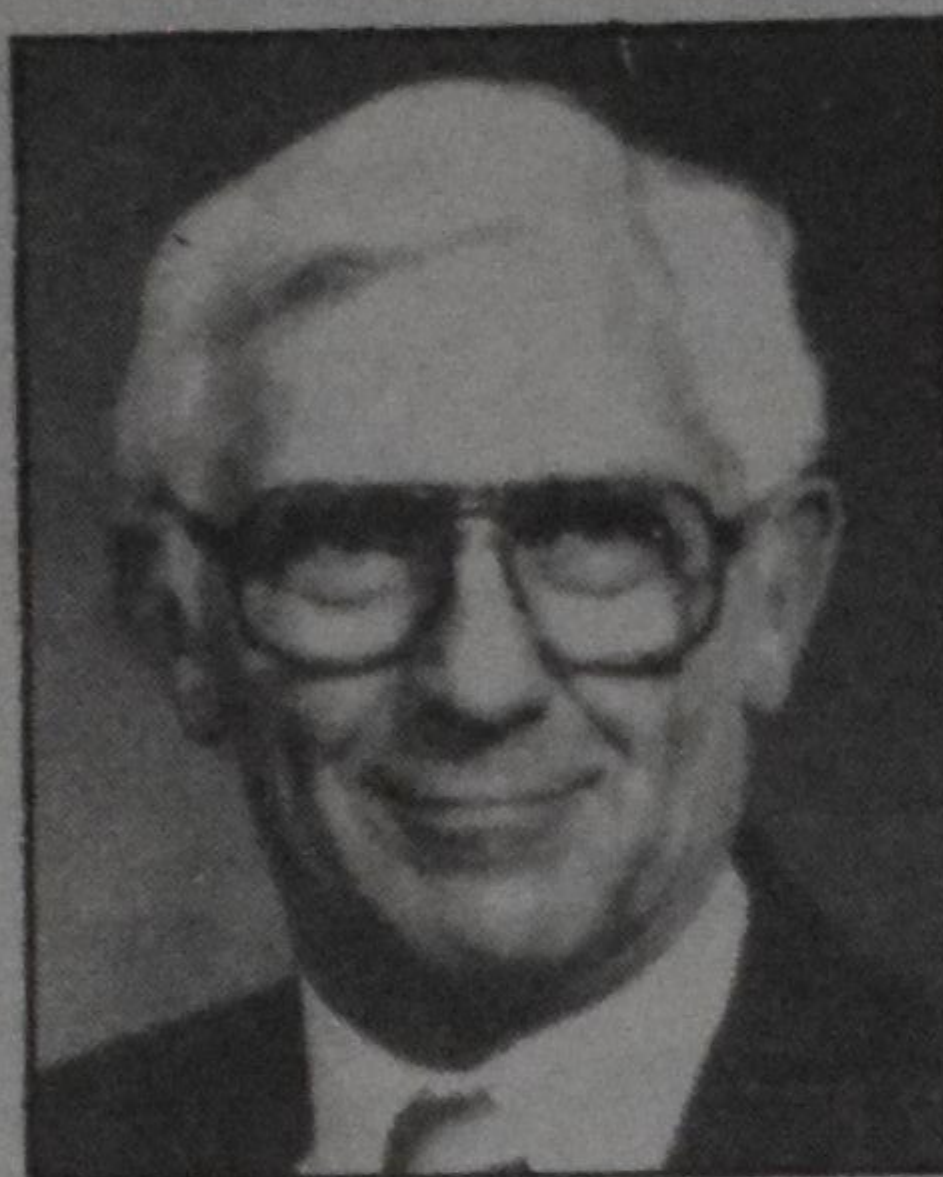
Where will Canada end up as a nation if the Quebecois, the Acadians, the Loyalist descendants, the literally hundreds of separate Native bands and tribes, the Métis, the [Inuit], and perhaps some early European and Asian settlers as well, all decide to claim their independent piece of Canada, complete with self-government, separate judicial systems and their own "defence" forces? Far-fetched as these projections may sound, they do enter into the total picture of demands and aspirations of Canada's Native leaders.

Canada unravelling

The point is not that Canada, and how it is currently constituted, is sacred. In fact, in many ways the country needs a good shaking up. Not to deal with more questions of individual or minority rights, but to face the country's moral bankruptcy as it staggers virtually leaderless in its self-inflicted state of secularism. That is the issue that should preoccupy our church leaders. Our political institutions are self-destructing, public morality is reduced to the basest levels of greed, self-interest and self-gratification, and "religious needs" are being placated with pagan notions about rocks, trees, animals and land.

The point is that the issues being raised so forcefully by the Natives are not only complex and consequential, they are part of a tapestry that is rapidly

SKYLIGHTS/WILLIAM R. RANG



Not a vending machine

"We don't have to thank the Lord again, do we?"

Just the other day my attention focused on these words from Psalm 145: "The eyes of all look to you, and you give them their food at the proper time."

When we set ourselves around the family table to enjoy a meal, we just don't do what the animals do: fall upon the fodder. Something else has to happen first, namely that the eyes of all around the table direct themselves to the Giver.

You and I most certainly do this when we receive a gift. We don't grab it out of the hand of the giver. No, we look at him or her and say our "thank you" first. Then we open the parcel.

The problem that I see arise even in some Christian families is that we have begun to accept our daily food as something obvious. It's always there. The cupboards and the refrigerators are filled and so is the freezer. Even between meals we raid these places. The bedtime snack, the midday snack, and the various other treats between meals turn us into a people who get tired of saying, "Thank you, Lord."

We've got it coming to us

But there is more. When you and I get used to having something, that seems to decrease its value. Our "daily bread," consisting of just three meals, isn't high on our lists of priorities anymore. Even the snacks are matter-of-fact items. When I tell my students that a piece of cake was a treat for Sundays when I was young and that a glass of pop belonged to birthday parties, they look at me with suspicion. Neither am I thanked if I try to take four kinds of pop to a class party (some don't like Pepsi and others just hate Coke). Many of them just grab what is brought and forget to say "thank you."

Yet food is not fodder and the Giver is not a vending machine. Food is given to sustain a life of service to our God. There is no other reason. When we say "thank you" to the Lord we thank him, at the same time, for the challenges of serving him.

In some Reformed families another evil is creeping in. Oh yes, Dad or Mom says the habitual thank-you or blessing before the meal begins, but once the food has been consumed, family members leave the table. "We don't have to thank the Lord again, do we?" someone may ask.

But what about the family altar? What about the reading of Scripture and the family prayers for one another, for friends and relatives, for the sick, for matters of the Lord's kingdom? Is there a connection between miseries in our families and the absence of family prayers? Is it not true that families that pray together indeed stay together?

"My mouth will speak in praise of the Lord" (Ps. 145), especially at the family table.

William R. Rang is principal of Dunnville Christian School, Dunnville, Ont.

unravelling at all of its edges. That condition will not and cannot be resolved by simply extending extraordinary rights to one group or another. Canada's public grievances are symptomatic of a society which has chosen to attempt to measure truth and justice in relative, human-made terms.

And how has it come to this post-Christian juncture in Canada's history? No simple answers for that. But

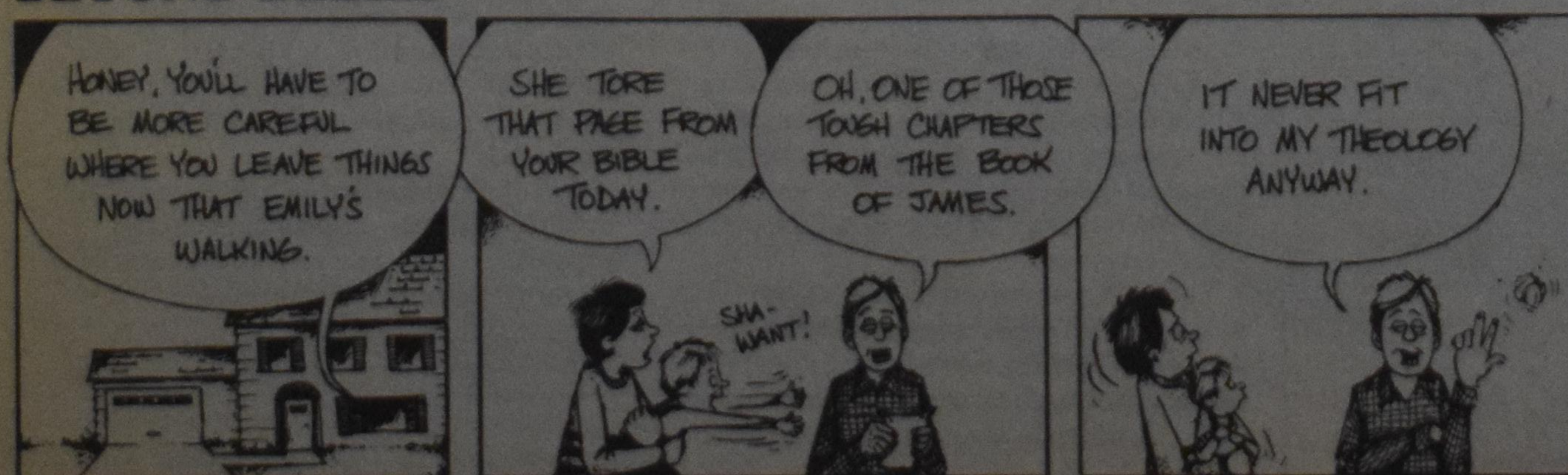
returning to the matter this letter started with, a good case can be made for the Christian churches themselves contributing to the state of affairs, by not sticking to their knitting, i.e. by neglecting the task of preaching and teaching God's Word as the only source of all truth and wisdom. Many mainline denominations have abandoned that and now try to stay relevant by adopting the superficial agendas of the world.

It is sad to see the CRC travelling this well-worn path to irrelevance. The church is not qualified or equipped to deal with the details of social justice and their implications for the rest of society, particularly when these pursuits involve solutions inspired by liberal re-interpretation of the Gospel. I appeal to my church to abandon the illusive quest for secular justice objectives which will neither bring wholeness nor relief for those who are truly oppressed because they do not know God.

Ed Grootenboer
Brampton, Ont.

(More letters on page 6 ...)

BEYOND BELIEF



Letters

'Fearing' God shouldn't mean being afraid

In C.C., Sept. 28, I read in Mr. William Rang's "Skylights" about fear and recklessness. Do we have to fear God the way Mr. Rang writes about it?

I do not belong to the category [of those about whom] he writes [who see] God as a kind old soul who is totally permissive. But I see God as my Heavenly Father who has sent his Son to earth for my sin, and promised me that if I believe in his Son as my only saviour I do not have to fear the judgment as Mr. Rang writes about it.

The first 11 verses of

Romans 5 start so beautifully with: *Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into his grace in which we now stand. And we rejoice in the hope of the glory of God.*

What promises we have there, Mr. Rang: that when we who are believing in our Lord Jesus Christ when he calls us and we stand before his throne and tell him about all our sin, our Lord shall say and ask, "My son, my daughter, do you believe in my Son?" and we can answer with, "Yes, Lord!" — he will tell you and me, and open his book of the living, "See here, my son, my daughter, the page with your name on it is as white as snow, washed in the blood of my Son. Go, therefore, into my house. And the door shall be open

wide."

Why should I be afraid of a Father who sent his only Son to the world to take my sin on his shoulders, and has given me in his Word so many beautiful promises?

And William, please don't feel sorry for me, as you wrote that you do for people who think the same as I do.

William Bezemer
Abbotsford, B.C.

'Beyond Belief' is beyond belief

While I generally enjoy reading *Calvinist Contact* I have a great deal of trouble with the "Beyond Belief" "comic," especially that in the Sept. 28 issue. The references to the resurrection: (female): "I'll have a new body" ...; (male): "Hallelujah, I'll have a new wife! Oof! Life!" are sexist, blasphemous and insensitive to those who have lost their partners.

That you print such silly drivel (to put it mildly) is indeed "beyond belief."

Ton Van Nes
Nepean, Ont.

For the time being...

Adrian Peetoom



'In the shadow of yesterday'

I came across a book called *In the Shadow of Yesterday* in a Dutch second-hand bookstore. I had already read it years ago, but in exchange for one guilder I now own a copy. I read it once more on the plane back from Amsterdam.

Its author, H.M. van Randwijk, was one of the first Dutch journalists to work on an underground newspaper ("Vrij Nederland") during the Second World War. The Germans imprisoned him twice but both times he was released after serving a sentence; he continued in active resistance till the end of the war.

In the early 1960s he (reluctantly) agreed to write some newspaper columns in which he reflected on his wartime experiences of 20 years before. This book contains those (edited) writings.

It's a tough book, and perhaps it's just as well that no English translation exists (as far as I know). The book shatters the illusion that the majority of Dutch people courageously opposed the Nazis and saved a lot of Jews by hiding them and looking after them — the romantic vision most Canadians will have of us.

Doing their duty

Instead, most Dutch police and civil servants carried on their "duty," and ended up doing the German's administrative and arresting dirty work for them, van Randwijk writes. Most army officers let themselves be arrested and transported to Germany. More than half a million Dutch men voluntarily or without much resistance let themselves be transported to Germany for the war-machine labour the Germans needed behind the front lines.

Van Randwijk does mention exceptions to compliance, and he honours physicians above all, while also lauding artists, some schools and churches. But he believes that what was done to resist Nazis and thwart their satanic intentions wasn't very much.

The book does not scatter blame all around, however. With great compassion the author documents over and over again the difficulty of seeing at the time Nazi intentions for what they were. For instance, who would not be sucked

into getting an identity card ("persoonsbewijs") with the argument that in wartime confusion it would be prudent to have identification on one's person at all times? The Nazi's real purpose in this was to obtain a register that would make it easy for them to identify Jews. By the time that became clear, it was too late to resist. And in a painful chapter written in 1962, the author explains to a New York Jewish friend why it would have been almost impossible for Dutch Jews to actively resist, when they could no longer meet anywhere, enter a restaurant, streetcar, bus, train, theatre. When do you get to make actual plans for resistance when 90 per cent of your energy and time would have to be devoted to arranging for and getting to meetings?

War less than heroic

This book wants to help us preserve a sense of proportion and modesty, we who have lived through those times and perhaps boast ever more about our heroic part in them. Most ordinary people are not very daring, busy as they are making sure of a job, food, clothes, a place to sleep. And providing all of these for oneself and one's family became increasingly difficult as the war progressed.

Perhaps, van Randwijk suggests, the figures are right that no more than 1,100 of the Dutch were ever full-time, active resistance fighters, with perhaps no more than 600,000 out of 12 million engaged in more or less occasional acts of defiance, most of those occurring after 1943, when normal life was eroding on all sides anyway. Van Randwijk sighs, still on the side of both heroic and ordinary people: "You tell me what all of us should have done [at the time]. Better still, you tell yourself what you did, in fact."

Part of me wishes that an English translation would be available — for my children and grandchildren, lest they too easily translate the horror of that or any war into heroics.

Adrian Peetoom always returns to Chatham, Ont., from trips to the Netherlands sadder but wiser.

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Weekly Puzzle

by Donald B. Groat

ACROSS

1 Monastery costume

6 A Guthrie

10 Legal matter

13 Actress Verdugo

14 Fibbed

15 — die

16 Fissures

17 Command to Fido

18 Biographer Allen

19 Abominate

21 Declared

23 Vintage cars

25 River course

26 Wife of 9D

30 Corrode

31 OT prophet

32 Pakistan's river

34 Tennis shot

37 Pinball machine risk

38 Appeals

39 Irritate

40 Baseball stat.

41 Dear: Fr.

42 Ms Logan

43 Mauna —

44 Zeus e.g.

47 Uniform ornament

51 Solar e.g.

52 Certain racer

54 Idolizes

58 Writer Vidal

59 Greet

61 Chris of tennis

62 Cupid

63 Gr. peak

64 Full extent

65 Howard or Ely

66 Requirement

67 Thrown for — (amazed)

DOWN

1 Group

2 Nautical term

3 Propensity

4 Certain charge

5 Ornamental tuft

6 Pacino and Capp

7 Ms Moreno

8 New — on life

9 Homer hero

10 Gaucho rope

11 Enroll

12 Frazzled

15 Peacock gait

20 As well

22 Gr. letters

24 Wooden plug

26 Party snack

27 Turk. VIP

28 Old theme song

29 Sp. month

33 Newspaper

34 Caron role

35 Stew pot

36 Noggin

38 Incompetent charioteer

39 Censure

41 Schools: abbr.

43 Ger. pistol

45 Verily

46 CA city

47 Part of EAP

48 Sales campaign

49 A Copland

50 Twit

53 Hill

55 City on the Truckee

56 Thus

57 "One small — for..."

60 Stripling

Last Week's Puzzle

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Feature

Editorial musings for Reformation Day: The case for All Saints' Day

Marian Van Til

A letter in our Oct. 19 issue and the coming of two church holidays has got me thinking about sainthood. The letter we entitled "Calvin's been on his pedestal long enough." The two church holidays, one celebrated by we "Calvinists," the other by slightly more catholic-minded (or Catholic-minded) churches, are Reformation Day on Oct. 31 and All Saints' Day on Nov. 1.

Perhaps we who are used to celebrating the Reformation think that Reformation Day and All Saints' Day shouldn't be mentioned in the same breath. They may seem to be mutually exclusive; or at least don't have much in common. I think that's not — or shouldn't be — the case.

All Saints' Day was first celebrated some 13 centuries ago to commemorate the lives of all Christian saints, especially those who were otherwise unsung (who were not remembered on any other day of the year) and particularly those who were martyred for their faith. It still has that purpose, though along the centuries it has picked up some manifestations and theological implications which Calvin's spiritual children would dispute.

We children of the Reformation are understandably wary of canonizing human beings (extraordinary as they may be), afraid they will become icons, idols, or at the very least, that we'll be giving praise where it isn't due.

Bigger than individual lives

But I think a good case can be made for celebrating All Saints' Day and Reformation Day together in Reformed churches; the calendar has already obliged by placing them one day apart.

All Saints' Day should be and is (in the Anglican and Lutheran churches, for example) a day set aside to allow us earth-living Christians to remember, marvel at, and thank God for his work in the lives of many ordinary Christians who have gone before us — 50 years ago, 400 years ago, a millenium ago — and who through great faith (a marvellous gift) accomplished extraordinary things in Christ's Kingdom.

Celebrating such outworkings of grace and faith on a specific day can have a profoundly happy effect in the life of the church. Like few other events in the church year it makes a congregation focus on the breadth and depth of Christ's body the Church.

It causes us to mentally survey the "church triumphant" and "church militant," bringing to the fore the remarkable thought that through Christ we are spiritually united (and on the New Earth will be physically united) with thousands upon thousands of people (black, white, yellow, red, peasants, aristocrats, 20th century



Photo: Culver Service
St. Patrick (c. 389-461): he followed God's call to bring the Gospel to a strange land, changing the course of Irish history.

yuppies, 9th century peasants, Apostles, Reformers, counter-Reformers, men, women, children) whom we don't know — but whom we *do* know, really, because we were all saved, then and now, by Christ's blood.

Those are the saints we remember, some who are little known to us, others who are household words — John Calvin among them. Such folks are (yes, *are*) not "saints" meaning extra holy, extra virtuous types whom we could never emulate; but saints, called like we to do God's will and work, saints who sacrificed their own desires to be obedient to God's call.

We should stop being afraid to celebrate and be inspired by the lives of such people who stand out in the history of Christianity. Knowing the biblical meaning of "saint" and focusing on that oneness of the church triumphant and church militant, we're in no danger of "idolizing" such great Christians.

Balance

It is time we start hearing in Reformed churches prayers which thank God for the life and work of, say, Joseph, Isaiah, Luke, Augustine, Martin Luther, John Calvin, Abraham Kuyper, Pope John Paul II, or some more recent saint — as human beings, as servants of Christ, with their flaws — for their place in the life of the Church which spans centuries, denominations and the globe; for their courage; or wisdom; or compassion; or keen intellect which may goad us to more courage, greater wisdom, deeper kindness or

more careful study.

Reformation Day commemorates the start of a great church renewal, spearheaded by several specific saints whom God raised up for the occasion: Luther, Calvin, Zwingli, Huss, Knox. Reformation Day celebrates a new emphasis on the "priesthood of all believers," but it should (and once in a while, does) also celebrate those Reformers. We're comfortable with the former, but not much with the latter. We prefer to see God as the great democratic leveler, and to be such ourselves. Celebrating this one's achievements or that one's courage — even if faith-related — could lead to pride, we say, or icons.

The fact is, if we knew more about these Reformers *as people* we might have a better understanding and more balanced idea of the legacy of faith which they've left us. The "Reformed faith" itself, after all, can also be the object of idolatry.

Taking time out to celebrate the lives of the Reformers will

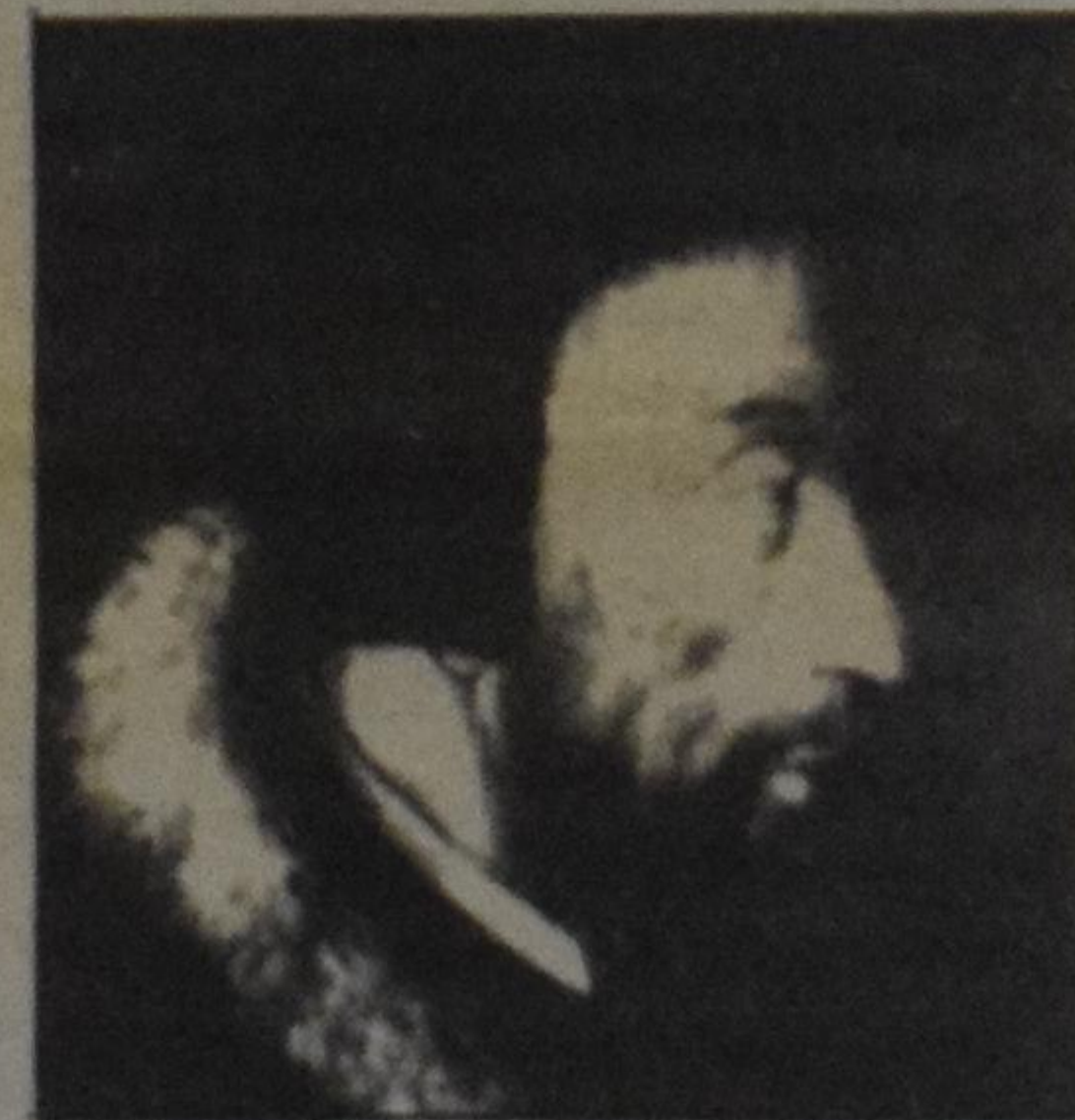


Photo: C.C. files
John Calvin (1509-1564): where would we be without him?

undoubtedly evolve in us a greater appreciation of the Reformation and our own heritage. But combining that with a celebration of all renowned saints can't help but then expand that view to include a focus on the universal nature of the Church. That, it

seems to me, would be a useful and healing exercise in this individualistic day of splintering denominations and congregations.

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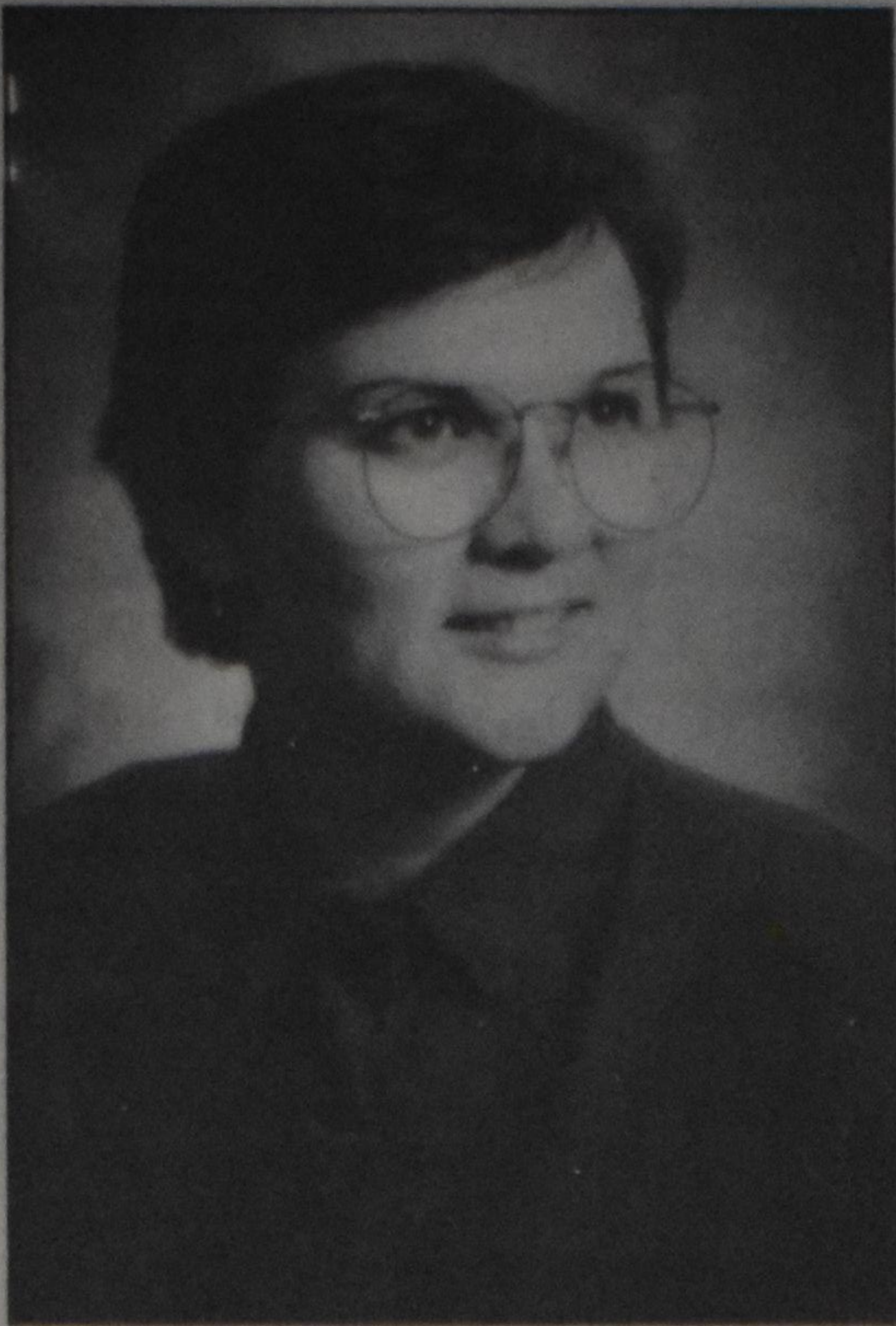
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HWY. #5 JUST WEST OF WATERDOWN

Church

Marian Van Til, page editor

International friendship leads to overseas missions partnership



Photos: courtesy CRWM

American Evy Smith, a former Catholic, and Canadian CRC member Grace Elgersma: united by a border-spanning denomination and a desire to serve the Lord.

GRAND RAPIDS, Mich. (CRWM) — It had to be God's mysterious plan that led a Canadian and an American into a joint ministry in Mali, West Africa. Everdine Smith, of Illinois, and Grace Elgersma, of Alberta, met and became friends at the Reformed Bible College (RBC) in Grand Rapids, Mich., and together decided on careers with Christian Reformed World Missions.

Although Everdine "Evy" Smith grew up in a Catholic school system, she doesn't remember ever hearing and understanding the gospel of Jesus as a child. When she was in the fifth grade in Burbank, Illinois, Evy was invited by a neighbour to join the Calvinettes at nearby Immanuel Christian Reformed Church. Evy was struck by the obvious love of the Calvinette counsellors.

Later, while in high school, Evy attended a youth retreat sponsored by Immanuel CRC. It was here that the gospel was explained to her clearly for the first time.

"My main motivation for applying to World Missions is that the Lord has used the Christian Reformed Church in my life and he continues to lead me to work within it," says Evy, who will leave next summer to develop churches in

the West African country of Mali. "I agree with its Reformed perspective of Scripture and its doctrines. It is my denomination and I feel led to serve through it."

Evy had gained an impressive amount of service experience before applying for work with World Missions. She served as a volunteer at Oak Hills CRC in Beaverton, Oregon, working with children and young people. She has also participated in one of the Reformed Bible College's Summer Training Sessions (STS) in Mexico, and was a volunteer for two years in San Jose, Costa Rica. She completed a bachelor's degree in religious education in RBC in 1989.

A different route

Grace Elgersma, who received her bachelor of religious education degree from RBC in 1990, first thought about missions while studying to be a nurse.

"While in nursing school I was involved in Nurses Christian Fellowship and InterVarsity Christian Fellowship," recalls Grace, a registered nurse who has worked at several hospitals in Alberta. "This was the start of my interest in missions and it was the time that I made public profession of faith."

Feeling a desire to increase her biblical knowledge, Grace attended classes at the Reformed Bible College. She studied every other year for three years, working as a nurse in the alternate years, until she earned her degree.

"During my time at RBC I made Jesus Christ the Lord of my life," says Grace, who considers her walk with the Lord more of a gradual process than a sudden conversion. With her faith and commitment now deeper than ever, Grace is excited about developing churches in the mostly Muslim country of Mali.

In addition to her formal education, Grace gained valuable experience as a volunteer for the Bethany Crisis Pregnancy Hotline, as a vacation Bible school and Sunday school teacher, and as a volunteer at the Pioneer Rabch Camp, an InterVarsity camp in Rocky Mountain House, Alta.

Grace and Evy will leave for Mali in the summer of 1991, after a period of studying the Muslim culture and French, the official language of Mali. They will join a team from Christian Reformed World Missions which has been working in Mali since 1984.

Cambodian pastor returns to hometown to preach despite civil war

STEWARTVILLE, Minnesota (CCS) — Reports from Cambodia indicate that the civil war in that country continues to escalate despite negotiations in Bangkok between the warring factions. But the fighting didn't stop one Cambodian-American pastor from returning to his hometown in the countryside and conducting evangelistic meetings.

According to Cambodia Christian Services (CCS), the pastor, who asked that his name not be published in order to protect his family inside Cambodia, said he returned to his hometown of Thmar Koal in the northern province of Battambang.

The province has been the scene of severe fighting in recent months between government troops and a coalition of three resistance factions — including the infamous Khmer Rouge.

In Thmar Koal, the pastor conducted outdoor evangelistic meetings in the yard surrounding a house church. Eighty people responded positively to the Gospel. "Because of the civil war, the Cambodian people have gone through so much suffering," says CCS Chairperson Joe

Kong. "They don't even know if they will be alive tomorrow. Therefore, their hearts have become open to the Gospel as a source of hope."

One of their own

Kong said that the people in Thmar Koal believed the pastor because he was one of their own. "This pastor used to be a Buddhist monk," Kong said. "Now the people have seen the power of the Gospel to transform someone's life."

Kong said the house church Christians in Thmar Koal are completely isolated and without spiritual leadership. Therefore, the visiting pastor had been sending them cassette tapes containing Christian teaching.

The cassette tapes, produced by Far-East Broadcasting Company's Cambodian evangelist San Seng, were the only source of teaching for the isolated Christians, who gathered every Sunday morning to listen to them.

According to Kong, the house church congregations in the Cambodian countryside face the greatest threat from the Khmer Rouge and are terrified of the return of the communist faction. Christians still remember the Khmer

Rouge's rule from 1975 to 1978 during which religion was abolished and all churches were closed.

Kong said that despite negotiations in Bangkok between the government and

resistance factions, the war has continued in the Cambodian countryside. However, he said, the fighting has waned in the northern province of Battambang as the Khmer Rouge moved southward into

the central part of the country. House church Christians in Battambang, therefore, are experiencing a brief respite from the ongoing war.

Bible League touching lives in Brazil — and in Canada

WESTON, Ont. (WHBL) — Dec. 31, 1990, will mark the official end of the World Home Bible League's Brazil/New Life '90, a program of placing the New Testament in the hands of Brazilian school children and their parents. "But the Lord has made it abundantly clear that this program is going to be more than a good memory," says WHBL of Canada executive director John G. Klomps.

"The daring step of faith to place 25 million New Testaments in Brazil in five years was taken in 1985. It was a positive response to the Lord's command in Matthew 28 and it has become a great blessing to all who participated in it," asserts Klomps. So many Scriptures were unloaded at the dock-side in Rio de Janeiro that the small evangelical churches of Brazil were

sometimes overwhelmed by it. Consequently, they had to become much more organized and united to handle the distribution and placement, he notes.

A Brazilian branch of the World Home Bible League has been organized under the direction of Erno Engelsdorf. With the active participation of the Bible Leagues in Canada, the United States and Australia, this new organization will continue the ministry of serving the needs for the Word in Brazil, WHBL has announced.

Klomps says that more than 15 million children have already received a copy of the Portuguese New Testament and many have used it as a textbook in their classes. "New Life has come for over 1.3 million people who read the Word for the first time and

gave their hearts to Jesus."

Active participation has blessed many Canadian individuals, families and churches. Said one church leader in 1988, "Not only have we ministered to the people of Brazil, but this program has re-awakened in us a new sense of mission and has tied us together in greater love and unity."

Klomps believes Brazil/New Life '90 will continue to be a powerful influence for many years to come. Its ministry will continue at a pace the Lord has made possible in this largest nation in South America. "There are now over a million people in Brazil who have re-dedicated themselves to active service of God and real commitment to his kingdom. That is *new life* indeed," says Klomps enthusiastically.

Church/Arts

First New Testament available in Mongolian

Wybo Nicolai
AMSTERDAM (NNI) — The first translation of the New Testament in the primary language of the Mongolian People's Republic has been completed and copies have already been delivered to a warehouse in Hong Kong where they await distribution. According to the England-based United Bible Societies (UBS), which began the translation project 18 years ago, Mongolian is probably the last official national language in the world to receive the New

Testament. It was translated by John Gibbens, who worked side by side with his Mongolian wife in completing the work. UBS reports that translations of the New Testament have been produced in other related languages in the past, but they were not understood by the majority of the population of the Mongolian People's Republic (not to be confused with Inner Mongolia which is in China). There is no known Christian church in Mongolia, according to UBS, and believers are said

to number fewer than one dozen. Nevertheless, UBS has received a request from the country for 500 Bibles in the Mongolian national language and 500 in Russian. The request is attributable to a growing interest in the Bible as a world classic.

Dramatic reversal
The official request for Bibles is considered a dramatic reversal of earlier policy, according to UBS. Last year, the Mongolian government refused to allow the Bible

society permission to import the New Testament. However, in the spring of this year, demonstrations in this landlocked country brought on multi-party elections and a general easing of hardline policies against religion. Up until 1921, Mongolia was part of China. In this year, the country became the first socialist republic after the U.S.S.R. to adopt atheism as part of the official Marxist-Leninist ideology. In 1924, all religious activities were prohibited by the regime, and

Christian missionaries were forced out of the country. The renewed interest in religion and corresponding religious freedom, however, have led to a resurgence of Buddhism. Prior to 1921, 60 per cent of all adult men in Mongolia were Buddhist monks. Now, the number of monks is rising once again, and Buddhists have officially requested the return of 28 former monasteries.

TVO's international cinema program begins with German, Hungarian films

TORONTO (Canadian Scene) — On Saturday, Oct. 6 at 11:00 p.m., TVOntario began a new weekly feature, *Jay Scott's Film International*. The series is being presented by Jay Scott, film critic for the *Globe and Mail*, Canada's national daily; Scott is the winner of three national awards for journalism. "The series reflects

Ontario's multicultural society," says director David Kendall. "Each film is in its original language with English subtitles. We'll speak to people in Ontario communities to find out how they feel about the film's we're showing." This month, films from West Germany by women directors are being featured. The first was *Manner (Men)* a 1985

comedy about the battle of the sexes, directed by Doris Dorrie. On Oct. 13, the program featured *Bittere Ernte (Angry Harvest)*, made in 1984 and the first German film directed by Agnieszka Holland of Poland. The following Saturday (Oct. 20) *Felix*, a 1988 film by four women directors will feature well-known German actor Ulrich Tukur. The final

German feature on Oct. 27 will be *Rosa Luxemburg* by Margarethe von Trotta, a film for which Barbara Sukowa won the 1988 Best Actress Award at the Cannes Film Festival. On the four Saturdays in November at 11:00 p.m. Hungarian films will be

featured. They are *A Hungarian Fairy Tale* (1987) on Nov. 3; *Time Stands Still* (1982) on Nov. 10; *Daniel Takes a Train* (1983) on Nov. 17 and *Mr. Universe* (1988) on Nov. 24. All 25 programs in the series will be listed in television guides throughout Ontario.

Pastoral letter

Leonard Schalkwyk

Shipwreck?

Synod 1990 of the Christian Reformed Church has come and gone. But its consequences have not gone. There was a preliminary decision to open all church offices to women. Other denominations are in similar situations. The final decision will be taken in 1992 in order to give the churches an opportunity to reflect on this matter. Yet on the "left" and on the "right" there is hasty action. Some churches have appointed female elders and one church even appointed a female minister who will preach several times. All this is against the expressed decision of synod, which admonished the churches to wait. But on the right there is also hasty action. Instead of helping to send overtures to synod about their reaction, some members have already left the Christian Reformed Church because in their opinion the church has become apostate. Even whole congregations are making plans to leave the Christian Reformed Church. This is so sad. When, at last, will we learn from church history that these extremes do the church much harm and hurt the faith of weaker and younger members? Families were torn apart when this happened in 1944, with the "liberated" churches in the Netherlands. There are still painful memories. Both resulting denominations became unbalanced, and some lost their faith. Above all, the controversy was over a matter that did not involve the "pure" and the "false" church. To keep our spiritual balance is of such essence in the Reformed faith. It was the hallmark of the theology of John Calvin. The Scriptures are balanced.

Springing a leak
Was the CRC synod's decision scriptural? I

believe it was very unscriptural. The grounds do not even mention Scripture. The discussion can be found in the Acts of Synod 1990, pp. 647-658. However, if ratified, no congregation is obliged to implement it. There will be many congregations who will not appoint female officebearers. This is evident from the fact that there are two pages of recorded negative votes (pp. 655-656). This is the largest number of negative notes ever recorded on any decision in the Christian Reformed Church. But those who say that now the Christian Reformed Church has become a false church should re-read the *Belgic Confession*, Article 28-29. There our forebears spoke about the Roman Catholic Church. Is the Christian Reformed Church like that? As I preach around in flourishing churches, speaking to young people's meetings and young adult gatherings, I just cannot believe we have become a false church. After synod, some panicked, though they did not even have all the facts. They did not carefully assess the decision and what can be done about it. I have even seen people who worked themselves into a psychosis, where facts were drawn out of all proportions. That is dangerous for the faith. I believe the ship of the church has sprung a leak. But do not jump overboard to find refuge in one of the small lifeboats of some "true" church. Let the officers and crew in a quiet and orderly way see what can be done. When we look pastorally at this, I believe Synod 1990 undoubtedly did damage to the church. But it was not a shipwreck.

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ont.

Christian colleges challenge film industry

LOS ANGELES, Calif. (EP) — In response to "the compelling need for a Christian presence in the film industry," the Christian College Coalition has established the Los Angeles Film Studies Center (LAFSC). Douglas Briggs, an educator at Bethel College in St. Paul, Minnesota, has been appointed

director of the new centre. "I have long recognized the power of film to influence the values of our society," he says. "The opportunity to participate in the vision outlined by the LAFSC program excites me profoundly." The centre will open its doors to 20 students in January of 1991.

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A Word About the GST

If the proposed Goods and Services Tax (GST) becomes law, *Calvinist Contact* will have no choice but to start collecting the tax on all subscriptions started or renewed after **December 31, 1990**. This means that subscriptions will be **GST-free** for the duration of this year!

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FEATURES

An evening of Friendship

Heidi Van der Slikke

It's Wednesday evening. The church building is silent and still, but not for long! Soon they begin to arrive and for the next hour-and-a-half the walls ring with joyful noise. Boots and coats are removed and hung up. Greetings are exchanged. They are glad to see each other again. The room fills up with beautiful faces; faces created by the Master Craftsman.

Some have come as students — 10 in all. Four live in community homes, one lives with her family, five live at Midwestern Regional Centre. Their ages range from 14 to 28. The range in abilities is vast. A few wear hockey helmets to protect their heads when seizures come. Some are verbal, some communicate in other ways. They all love to sing and laugh. Although their voices may sound off-key to human ears, somehow you know it's a divine symphony to the ears of the heavenly Father. They are excited to be a part of the "Friendship Group."

Others have come as teachers, "friends" for each student, ready to teach the Gospel on a most personal level. Of course, all the teachers

can talk, but their words have extremely limited value here. The Friendship teacher must communicate God's truth by other methods. They use whatever it takes to make their mentally handicapped friend understand biblical concepts. Touch it, see it, smell it, sing it!

There is endless repetition. Draw it, colour it, cut it out, glue it together. These are ordinary, busy people who, for one evening a week, are willing to leave their families, jobs, homes, cares of the day behind, to work with those who are often considered unreachable, sometimes not considered at all. The biggest qualification a Friendship teacher can have is the ability to rely on the Holy Spirit to convey God's love from one of his children to another. This being the case, the teacher is also excited to be a part of the Friendship group.

Patience, repetition, love

The group begins together, praying and singing. Then the Bible lesson is presented to the entire group. Sometimes slides are shown, or a story is told using posters, or items are passed around to touch, taste or smell. Sometimes songs or



In the summer regular meetings stop, but we get together for a wiener roast and soccer game.

Photos: Heidi Vander Slikke

action rhymes are used. As the lesson unfolds, each teacher attempts to make it clear to his or her student. Patience, repetition, lots of love — these are the tools the teacher relies on most. After the group session, each student/teacher

pair finds a quiet corner of the church so they can work together on the lesson, one to one.

Material much like standard Sunday school papers is used to reinforce the Bible lesson introduced in the group

session. Here simple crafts, object lessons, stickers, rebusses, etc. are put in use to drive home the point of the Bible truth for the evening. Of the utmost importance during this one to one time is the personal bond between student and teacher. A special friendship grows. The group is aptly named.

With the one-to-one activities complete, the big group reassembles for some well-deserved refreshments. Nobody enjoys juice and goodies like the Friendship Group! A lot of smiling, giggling, socializing goes on here. Another evening has come to its close. A prayer is offered in closing. One last song ascends to the Lord's ever attentive ear. Boots and coats are put on again. Student friends go home clutching their Friendship papers. Teacher friends go home clinging to God's promise that his word does not return to him empty. We all go home embraced by his love.



Friendship students love to make arts and crafts.

Acceptance is your gain

In the months ahead, members of my church may be seeing more of our friends. After all, one of the key objectives of Friendship is to integrate the handicapped person into the life of the church. For instance, in our area we invited our friends along for our congregational picnic in August.

After only a short time in Friendship, I fairly oozed enthusiasm. I bombarded my family with joyful tales of Friendship experiences. No wonder my children were anxious to actually meet some of the people of whom I had spoken so often. Their opportunity to do so came one evening when one of our friends was dropped off at our house to catch a ride with me to the meeting.

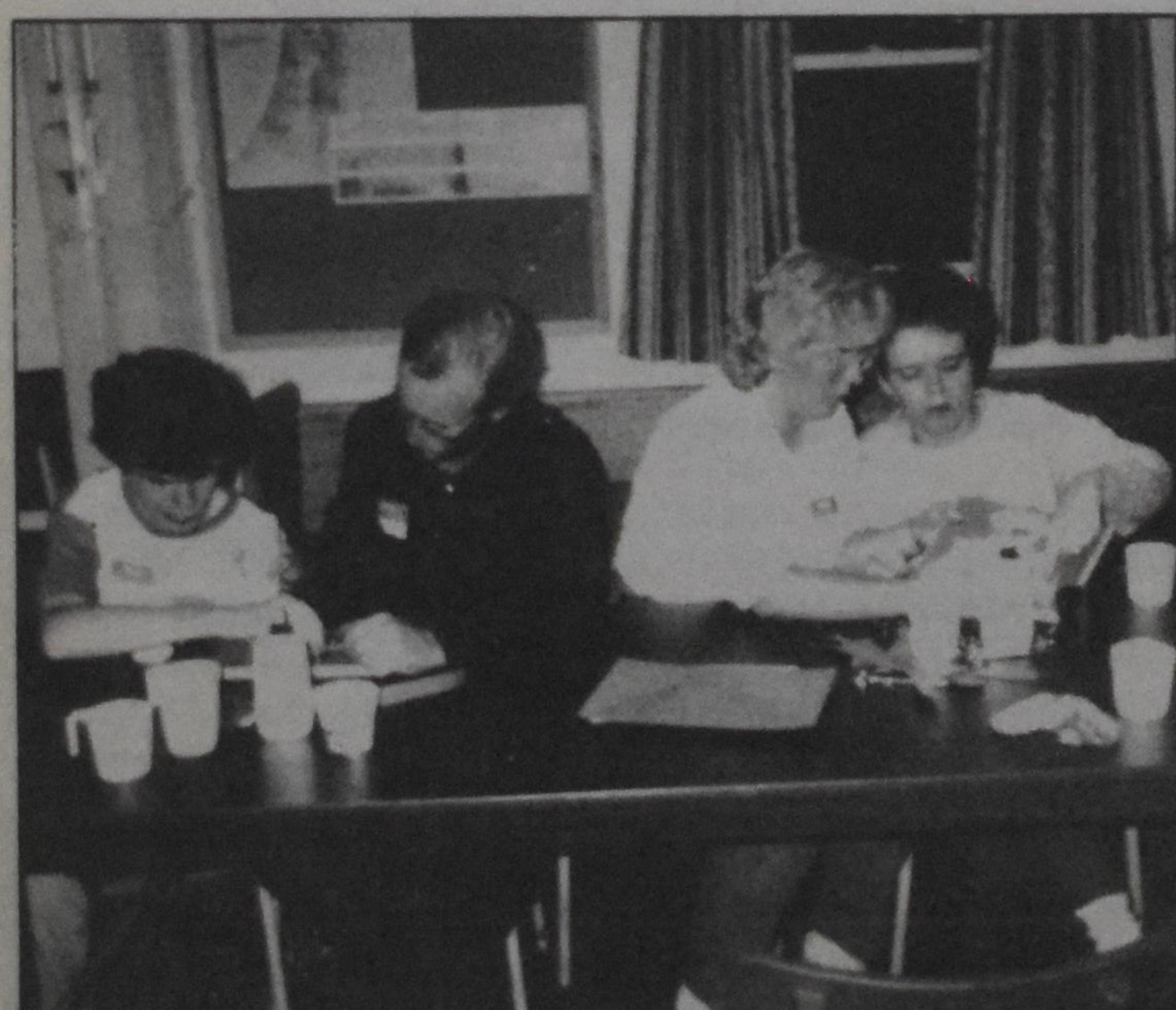
Laying eyes upon this pretty teenager for the first time, my daughter Stephanie's face lit up. She then bounded down the stairs, gleefully bellowing to her brother, "Hey Ja-ay-ames! The HANDICAP is here!"

I felt my cheeks flush; however, my friend hadn't heard Stephanie's booming announcement, because she was busy watching four-year-old Jessica. Little Jess was quite overwhelmed by it all. She had no idea of what to expect, in spite of all my stories. There she stood, clutching my pant leg, sobbing loudly, while huge tear-drops rolled down her cheeks. Jessica had become frightened of this young woman with the big, bright smile, because of course, she was different from anyone Jess had previously encountered.

Fortunately, my friend's attention was soon diverted by the music coming up from the basement, where James and Jack were playing guitar. She indicated that she wanted to find the source of the music, and we headed downstairs together. James and Jack both smiled a bit nervously. They greeted her with the usual, "Hi! How are you?" Awkward grins were exchanged. Then my friend and I left for our Friendship meeting.

Since then this delightful young woman has arrived at our home many times. We have come to know one another. We are much more relaxed around her, as she is with us.

So how will you react if or when your church hosts a Friendship Group? Will you gush like Stephanie and I? Will you be afraid like Jessica? Or will you be just a trifle uncomfortable like James and Jack? All of these responses are perfectly natural. What's important is that you *do* respond. It may feel clumsy for you at first to try and understand our friends, let alone carry on a conversation, but time will help. These people have been labelled with any number of polite terms — "mentally handicapped," "retarded," "developmentally challenged." One thing they are not is stupid. They will clearly sense your acceptance or rejection of them. The choice is yours. Accept them and you will feel their appreciation in return. Reject them and it will be your loss. Please do your part in bringing these people into the life of your congregation.



One-to-one attention is provided for each of our Friendship students.



A number of methods are used to teach Bible lessons to the Friendship Group. Jo-Anne displays a cake decorated by students with coloured icing to portray the creation story.

The Senate

Does Canada's Senate "protect democracy" or merely its members' careers? How did such a controversial body originate?

Marcus Van Steen

(Canadian Scene) — The Senate is the upper house of Canada's parliament, as stipulated in the British North America Act of 1867 which created Canada as a federal nation. Delegates from six of the British North American colonies met in Quebec City in October 1864, to decide whether they should create a federal union and what form it should take. Their debate lasted 14 days, of which six were devoted to the creation of the Senate. This clearly indicates that these statesmen regarded a second chamber to be an essential part of a democratic parliament.

The 33 men who took part in this conference were leading politicians in colonies that were largely self-governing. Their legislatures were bicameral, with a non-elected chamber which could amend, delay or even kill measures that had been approved by the elected chamber. Over the years a controversy had developed about the role of a second chamber, but certainly no one taking part in the Quebec conference doubted the need for such a body. They had learned from British history that to give an elected parliament a blank cheque to do whatever it likes between elections is the high road to dictatorship. There must be some body which has the power to delay matters until the voice of the real rulers, the people, has been heard.

What prolonged debate in the Quebec conference was whether the Senate should be elected or appointed. The delegates who had experience in working with an elected second chamber were strongly opposed.

Rivalry started long ago

In 1856, when Canada consisted of two united provinces, Canada East and Canada West, it was decided that the appointed second chamber should become elected. The result was that the two chambers which had worked amicably together found themselves in rivalry with each other. Each elected house came to regard itself as the true representative of the people, and the business of the

government was in almost permanent stalemate.

The delegates to the Quebec conference wanted a senate remote from partisan concerns so that it could be a stabilizing influence on the nation they were bringing into being. They wanted a senate that would protect the Native Indians and other minority groups. They wanted a senate that could bring sober second thought to measures approved by the Commons without coming into conflict with the elected body. Above all they wanted a senate so far removed from the passions and prejudices of party strife that it could serve the country regardless of party labels. The ideal senator would be a distinguished citizen, of good character, moderately wealthy, and dedicated to the welfare of Canadians wherever they lived in Canada. Such a person would have to be appointed. At one time the appointment was for life, but that was changed in 1965 requiring the senator to resign at the age of 75.

What has happened to the Senate to make many Canadians want to change — or even abolish it? This will be the topic of the conclusion of this article.

Canada gets its own Parliament

The first Parliament of Canada was opened on Nov. 7, 1867. The Prime Minister was Sir John A. Macdonald, heading a cabinet composed mainly of those men who had done most to bring the union into being. The House of Commons consisted of 181 members. Eighty-two of them were elected in Ontario, 65 in Quebec, 19 in Nova Scotia and 15 in New Brunswick. Those were the four provinces of the new nation. Prince Edward Island had taken part in the confederation negotiations but did not become part of Canada until 1871.

The Senate of the new Parliament had 72 members, appointed by Prime Minister Macdonald. However, although Macdonald had stressed throughout the debate on confederation that the Senate should consist of distinguished citizens who had no political affiliations, every senator he had chosen belonged

to a political party — half of them, to his own.

For the purpose of appointing senators, the British North America Act divided Canada into four regions, each to be represented by 24 senators. Thus the first Senate of Canada had 24 members representing Quebec, 24 representing Ontario, and 24 from the Maritime provinces divided equally between New Brunswick and Nova Scotia. When Prince Edward Island joined Canada, it was represented by four senators, two each from its neighbouring provinces. The fourth region of Canada, the West, eventually became part of confederation and is represented by 24 senators. When Newfoundland joined Canada in 1949 it was given six senators.

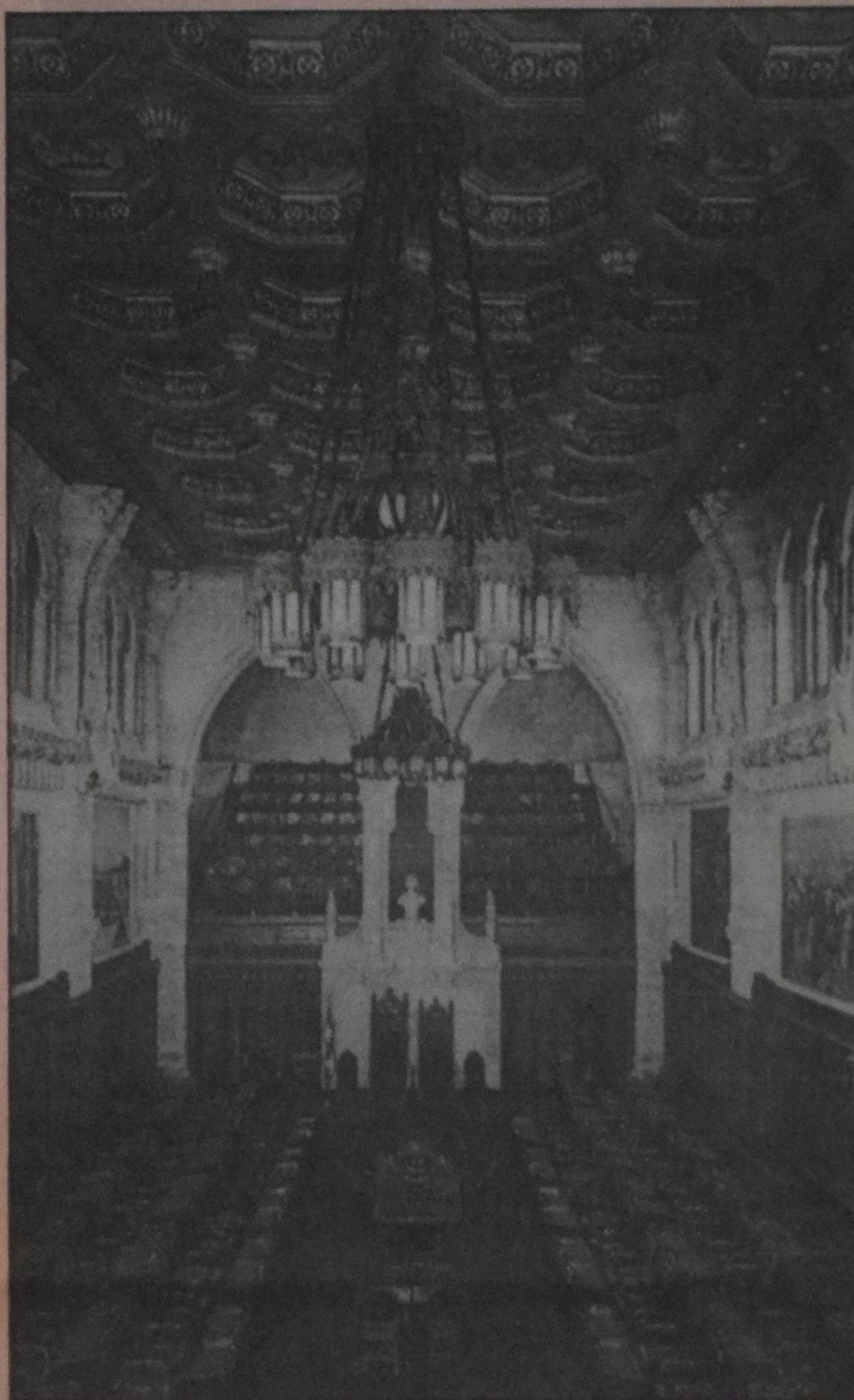
Ol' boys club

The Canadian Senate and Commons worked amicably together for many years after confederation even though there was a growing feeling that the chamber was no more than a home for aging politicians. This was not entirely fair. In his book, *The Unreformed Senate of Canada* published in 1963, the constitutional historian R. A. MacKay, wrote: "During its existence, the Senate has whipped more than two thousand Commons' bills into workable shape. In addition, it has delayed more than 500 bills until they had been considered more carefully, and it has rejected 214 other bills On occasion the mere existence of the Senate was enough to make the Commons consider longer and more carefully"

In spite of some undoubtedly useful work, the Senate became more and more a target of criticism with calls for reform.

A new political party in Western Canada — the Reform Party — has adopted a platform which calls for an elected Senate, with more senators for Western Canada. It argues that the rapidly growing populations of Ontario and Quebec give them so large a majority in the Commons that the rest of the country is neglected. The only recourse, it says, is a powerful elected Senate with enough Western senators fighting for the welfare of their constituents.

It is true that the eastern and western fringes of Canada have very small influence in Ottawa,



Senate Chamber in the Parliament Buildings, Ottawa.

Photo: C. C. file

but some doubt that the creation of another group of politicians fighting for power and holding costly elections every few years is the best solution. A leading constitutional expert and former senator, Eugene Forsey, says that two elected chambers within one parliament, or congress, inevitably produce rivalries that lead to paralysis in the national political machinery. But even if it were a good idea, he says, Canada's rigid constitution makes it next to impossible to make such a drastic change in the constitution. Forsey says other, simpler reforms could be made that do not require constitutional change.

One of his suggestions is that senators should be nominated for shorter terms. At present an appointed senator holds his or her seat until the age of 75. A five-year term would give more people say in the governance of the country. Also there would be a greater chance of members of minority groups being appointed. Ethnocultural organizations, he says, should

be prepared to put forward the names of men and women who could make a contribution to the Senate.

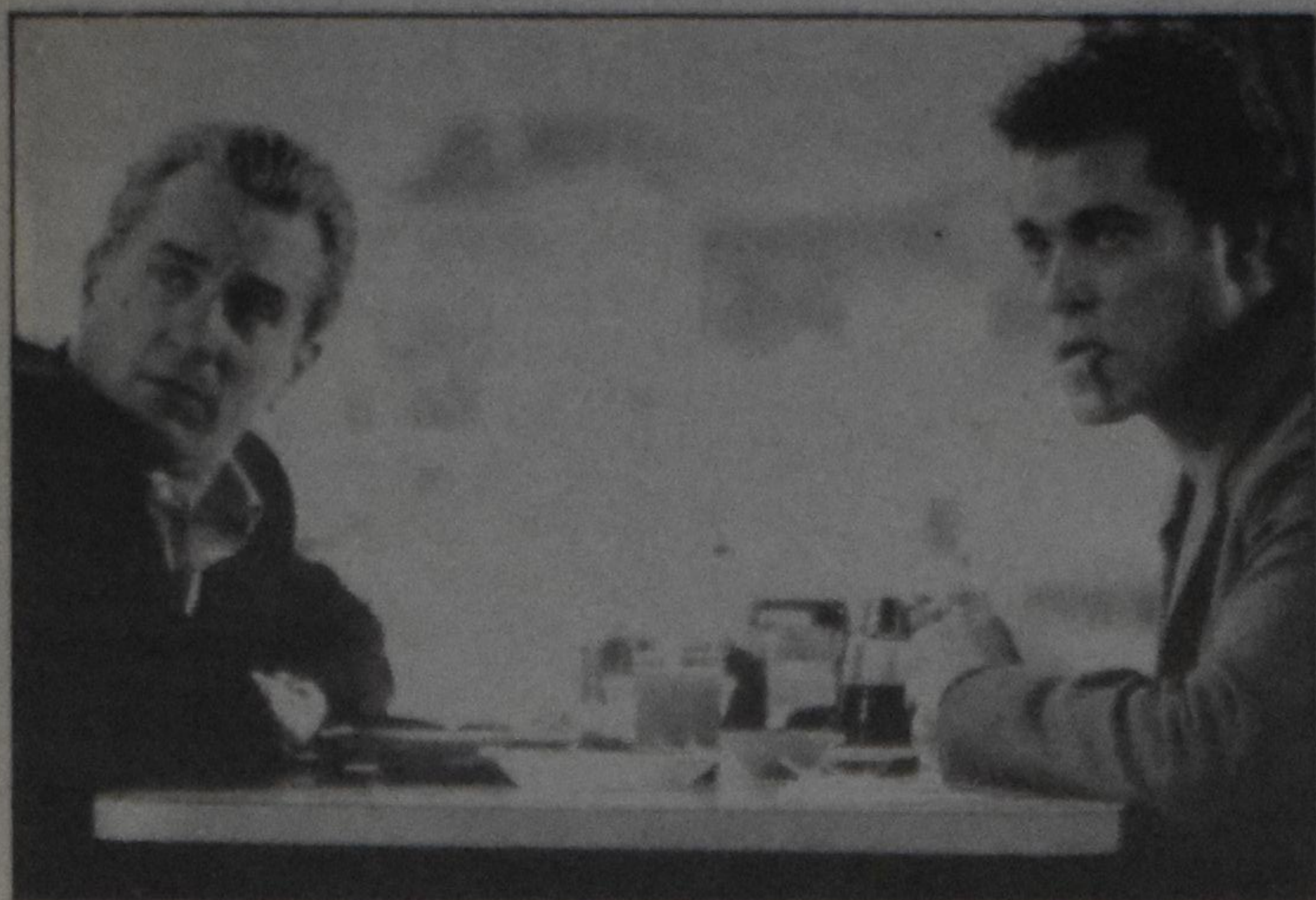
Another proposed change is to give the provincial governments more say in who is appointed to represent their provinces in the Senate. There is also pressure to double the number of senators chosen to represent the West. That move is being vigorously opposed by Ontario and Quebec, indicating the difficulties faced by those who seek Senate reform.

However, even if reform seems to be impossible, many still believe the Senate is far from being useless. It still has the power to question, delay or reject Commons' legislation — think of the current row over the proposed goods and services tax (GST) and the Prime Minister's appointment of additional senators to ensure the GST's passage. It is that power, in the hands of the Senate, that was originally conceived to "protect Canada's democracy."

Cinema/Arts

Cinema summaries

Marian Van Til



Goodfellas

Rated R
Stars Ray Liotta, Robert De Niro, Paul Sorvino, Joe Pesci
Directed by Martin Scorsese

It is hard to imagine the kind of thievery, obscene wealth, doublecrosses, and steely-eyed murder which governs the characters in this film. Even though that world isn't one we know, what makes its images haunt viewers for hours, even days, after they have faded from the screen is that we know that world *is* real. It's out there, and it permeates *our* world much more than we realize: *Goodfellas* is the unflinching

story of real-life New York City gangster Henry Hill's three decades with the Mafia. It is based on New York journalist Nicholas Peleggi's book *Wiseguys*.

Hill (Ray Liotta), who had an Irish father and a Sicilian mother, start running errands for mobsters in 1955 at age 11. His parents object but seem powerless to stop him — the mob men like the kid and he loves them. He is

the product of a barely-making-ends-meet, working-class family who is enthralled by wealth and "status" he doesn't have, and, under normal circumstances, would never have. But these mobsters, also from the working class, have beat the system and young Henry has no trouble deciding that he wants what they have — and no trouble, by the time he is 14, making as much money being a Mob go-fer as many of the neighbourhood men make at their full-time jobs.

Quickly Hill's dream materializes. He marries a Jewish woman, has several children, and like virtually all the other mobsters sets up a mistress in her own apartment. He helps the Mob collect protection money from merchants and cops, he helps steal goods from trucks and airports and gets in on the take. By age 21 he has money to burn and is part of the "family." He even does some time in prison — a badge of honour — for violently extorting protection money from a man whose sister turns out to be an FBI informant. Hill and fellow Irish mobster Jim Conway (Robert De Niro) also get in on the largest airport theft in history: \$6 million from Lufthansa airlines at New York's Kennedy Airport.

Greed controls

But all that isn't enough. Hill

sets up his own drug-running deal and lets Conway in on it, without the knowledge of their godfather-like mentor, "Pauly," who is to set up all deals and always get his cut.

Bit by bit, things unravel. Hill now not only smuggles cocaine, he snorts it and his addiction muddles his mind. Conway gets greedy and paranoid and starts "whacking" the other partners in the Lufthansa heist. When Hill knows he'll be killed next (Pauly knows about his duplicity, too) he decides to turn himself into the U.S. government as an informant. That was 1980.

Hill's testimony puts both Conway and Pauly in jail and himself in the government's Witness Protection Program where he still remains, with a new identity.

Despite Hill's allowing the government to save his life, he doesn't seem to see the irony in his (no doubt true) statement that, unlike the popular perception, mobsters *don't* live in fear because it's always their friends who do them in, people they don't suspect.

Nor are any of them, it seems, capable of repentance or even remorse. Hill's testimony was strictly a survival measure. His participation in thefts, beatings, extortion, murders and drug dealing doesn't keep him awake nights. What really bothers him is that for the rest

of his life he'll have to live in a modest, quiet neighbourhood just being the guy next door!

Why so fascinating?

Perhaps that dream of rising above one's present circumstances, and doing it with so little effort (and no regard for the law) is the secret dream of a lot of North Americans, partially explaining the fascination our society has with the Mob and the current rash of films about it. Despite Mob members' closely knit ties to their families and other members (until somebody doublecrosses them), the Mafia represents a most gross form of the individualism which seems to have infected almost all of us.

The mobsters' total amorality comes through in the film if you're a Christian viewer or someone who has at least developed a sense of Judeo-Christian conscience. If you haven't been nurtured with a moral sense, however — and a disturbing and increasing number of people haven't — this film might possibly be dangerous, brilliantly made though it is.

Director Martin Scorsese lets Henry Hill tell his own story. But crafting the film in such a "neutral" way that viewers have to draw all their own conclusions as to the spirits driving these mobsters could be irresponsible in a society like ours.

Billy Graham releases first major film production of the 90s on 'hope'



Stills taken from movies by World Wide Pictures.

MINNEAPOLIS, Minn. (BGEA) — World Wide Pictures' (WWP), the film and video ministry of the Billy Graham Evangelistic Association (BGEA), first major production for the '90s is a new four-part series on 'hope' designed as an evangelistic tool for use in churches.

Evangelist Billy Graham said about WWP's latest endeavour, "The world needs

to know that there is hope found in our Lord and Saviour Jesus Christ. There is hope for the family and for the lonely. My prayer is that this new series from World Wide Pictures will help churches reach people in their communities with the Hope from Jesus Christ.

Survey determined needs

To ensure that it would be providing the church with a

relevant and practical tool which could help the clergy minister with complex problems in today's society, WWP conducted a North America-side survey of pastors. In response to that survey regarding the toughest challenges pastors face in their ministry, WWP developed the HOPE series: "Hope for the Family," "Hope for the Lonely," "Hope for Forgiveness" and "Hope for Commitment."

Each 30-minute film features Billy Graham delivering a clear and bold message from the Bible and a dramatic vignette related to the film's topic and narrated in first person to enable the viewer to identify with each character. All four HOPE films end with an opportunity for each viewer to reconfirm or make a first-time commitment to Jesus Christ.

As in all WWP productions, a special staff of church ministry professionals at WWP will counsel each pastor whose church will be utilizing the production, regarding the most effective use of each film. Promotional materials developed by WWP such as instructional audiocassettes, posters, radio spots, newspaper ad slicks, news releases and bulletin inserts are provided to the pastor to aid in



obtaining a successful outreach for the church's ministry.

Use media technology to spread Gospel

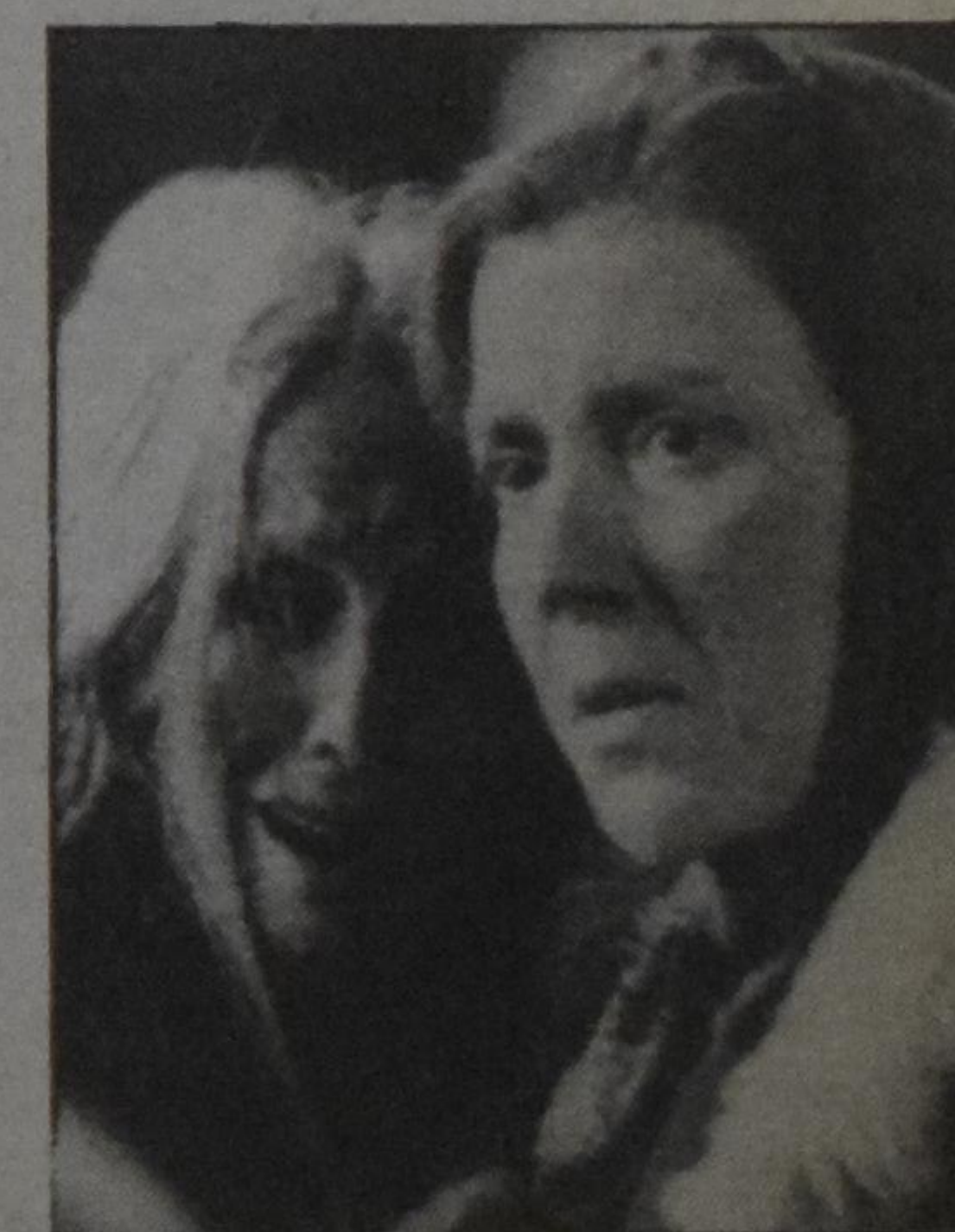
From the beginning of its ministry, BGEA has used every modern means of communication to spread the Gospel of Jesus Christ. WWP extends this emphasis by making high quality audio-visual evangelistic tools that are on the cutting edge of communications technology available to churches across the country.

Since its inception in 1950, WWP estimates that over 100 million people have viewed its more than 125 Gospel presentations on film or videotape. More than 1.6 million people have made a spiritual response to one of these films shown in theatres, churches, auditoriums and schools.

The rental rate of the HOPE series is \$259 U.S. for 16mm film and \$149 for video (VHS). For more information on the availability of WWP films and videos, write 1201 Hennepin Ave., Box 59235, Minneapolis, Minnesota 55459, or call 1-800-328-4318.

"... I recognized the fact that not everyone would respond to the Gospel as the result of personal contact through crusades. Therefore, in the early 1950s, World Wide Pictures was formed, and has since produced over 100 Christian films."

— Billy Graham



Cinema/Arts

Pipe dreams of a renewed voice

Harold Eastman

In this day of rapidly changing worship styles, is a pipe organ that needs repair a treasure or an albatross?

Were they alive today, Joseph Casavant and his sons would be a little shocked by some of what goes on Sunday mornings at Walmer Road Baptist Church in Toronto.

It was the company of Casavant Frères, established by old Joseph in 1834, and inherited by his sons in 1879, which built and installed the pipe organ at Walmer in 1908.

But these days, electronic keyboards, guitars and drums are as likely to be heard in the worship service as the magnificent pile of pipes that dominates the front of the auditorium.

And should *le père* and *les frères* venture back into the organ loft behind those pipes, they would be in for another shock. Decay! Mildew! Mice!

The instrument needs work — a lot of work.

In fact, estimates put the cost of returning the organ to its former glory at about \$80,000.

But *la famille Casavant* can breathe a sigh of relief. Something is about to be done. Walmer has launched an ambitious campaign to raise the necessary funds, a campaign spearheaded by a concert series they have dubbed "Pipe Dreams." If all goes according to plan, the money should be raised by mid-1993.

But the question arises: why should a congregation of largely 18 to 35 year olds to whom the word "pipes" usually means vocal chords, a congregation experimenting with new musical forms, a congregation which struggles to make its budget every year — why should such a congregation be gearing up to spend eighty grand on a *pipe organ*?

When the question is put to some of the church's leaders, they suggest first of all that the instrument is a kind of trust. "It's something to be shared," explains Walmer's music director, Donna Abbey-Colborne. "The organ belongs to the whole community rather than just the church."

Blend of old and new

Don Goertz, one of the church's associate pastors, agrees. "It's like a Stradivarius," he says, "something rare, something of value to be shared with the people around us." And indeed, as one of the outstanding organs in the city, the Walmer instrument is in constant demand for teaching and practice.

This interest in the organ as an historical instrument also gives the church a point of contact with the neighbourhood. "It's always one of the big attractions

during our annual open house," says Abbey-Colborne.

But what about Sunday morning? Can this imposing octogenarian find happiness with unruly young upstarts, the keyboards and guitars? Yes, according to senior pastor Dan Dryer.

"Having the organ allows us to maintain a breadth of music in our worship," he says.

"We're committed to a blend of the traditional and contemporary."

Abbey-Colborne agrees. "In a sense, the organ reflects, where our congregation is. We have older people who treasure it and the music it makes, and younger people who are coming to appreciate it. The organ gives us an opportunity to broaden our congregation's appreciation of music."

But forget about legacies, neighbourhood contacts and broadened understanding. There are many at Walmer who simply love the sound the organ makes, and want to hear it at its best. Associate Pastor Leland Gregory is convinced that no other instrument comes close in its ability to create an atmosphere of worship. "It can whisper or shout," he rhapsodizes. "The organ can reproduce the whole range of human emotion and expression."

"You have to develop a taste for it," suggests Abbey-Colborne, a little more cautiously. "But for variety and pure magic, it can't be equalled."

Several successive generations of Walmerites have thrilled to that magic since the organ was first installed in 1908. The original cost: \$8,000. (An informed guess puts the replacement value today at somewhere around a million dollars.)

The console and ranks of pipes were originally installed in the gallery behind the congregation, where, it was felt, they would be less likely to distract the attention of the worshippers. In 1913, however, the organ was relocated to the front of the auditorium.

After 18 years of service, the instrument underwent its first extensive restoration and repairs, along with the addition of several ranks of pipes. But nearly 50 more years elapsed before the organ received any further tender loving care. In 1975, damage from a fire, and extensive deterioration of the wiring and leather bellows, demanded immediate action.

In spite of a dwindling membership, the congregation mounted a heroic campaign and the repairs were made.

The stress of reflecting the

whole range of human emotions, however, has continued to take a toll. Once again, the great old voice of Walmer is in danger of being silenced. And a very different, much younger congregation, has taken up the cause of saving it.

The cornerstone of the restoration effect is a series of benefit concerts entitled "Pipe Dreams," several of them featuring the organ itself. And as both confirmed organ enthusiasts and the uninitiated will discover, the old instrument can still whisper and shout with the best of them, despite its infirmities.

The concerts feature musicians of international stature as well as some of the city's best younger talent.

In fact, it was the interest of one of the participants, well-known organist Xavier Varnus, that provided the inspiration for the series. Varnus had often heard of the organ, and finding himself in

the neighbourhood during a stroll last spring, he decided to drop in and see it. Introducing himself to a startled Jon Mitchell, the church's regular organist, he asked if he could play for a few moments. Mitchell willingly agreed, and after two pieces, Varnus offered on the spot to do a benefit concert. The idea for a series was born.

Towards rebirth

The dates and featured artists:

• Oct. 29, Xavier Varnus, Organ • Nov. 24, Eric Ruple, Piano • Dec. 15, John Tuttle, Organ • Jan. 26, Walmer Chamber Trio, Cello, violin, piano • Feb. 23, to be announced, Organ • April 6, William Aide, Piano.

Tickets are \$50 for the series (\$30 for students and seniors) and \$10 for individual performances (\$7 for students and seniors.) They can be ordered by calling Walmer at 924-1121. All concerts are on

Saturday evening at 8:00 p.m., at Walmer Road Baptist Church, one block north and west of Spadina and Bloor, Toronto.

By the time the series ends, the church expects to have raised the \$25,000 required to begin the internal surgery the ailing giant needs.

The old and increasingly idiosyncratic console will also be replaced. Thus, sometime toward the end of 1991, Walmer's organ will be fully restored to serve the church and the community around it, as it was always intended to do.

"What we have here is a gift from the past," says Don Goertz. "It's up to us to use it well."

"*Mais oui!*" comes a ghostly whisper from the organ loft. Or is it a shout?

This article first appeared in The Canadian Baptist, Oct. 1990, and is used with the author's permission.

Touring exhibit recalls N.S. community that began 'where the pavement ended'

HALIFAX (Canadian Scene) — "Where the pavement cuts off and the dirt road begins — that's the welcome sign to Africville!" So went a popular saying among the more than 400 residents of a black community in Halifax, Nova Scotia, that was bulldozed out of existence in the 1960s.

That community, Africville, is commemorated in an exhibit that, over the next two years, will tour Canada. The tour began in Toronto last month where visitors saw in photographs, documents and artifacts, moving reminders of a proud community that was more than a century old when its homes were destroyed in the name of progress.

Africville: A Spirit That Lives On was assembled by Mary Sparling, director of the Mount Saint Vincent University art gallery in Halifax. She was helped by black historical associations and the National Film Board which is completing a documentary about Africville this year.

Although Africville residents had a strong sense of community, racist attitudes toward blacks in Halifax whose roots went back more than 200 years, were harsh. Africville had no sewers or running water. The city surrounded it with a garbage dump, a prison and a slaughterhouse.

"The exhibition shows there was nothing different about Africville homes," says Sparling. "There are everyday objects such as lamps, rolling

pins and fine china that you would have found in any number of homes. I think a lot of residents of Halifax forgot that it was a working, healthy community."

The exhibit shows a reconstruction of the 118-year-old Seaview African Baptist Church, featuring the actual pulpit and pews that were rescued before the bulldozers came.

A moving footnote to the exhibit is the display of a statement by former resident Terry Dixon: "Our living conditions were used as a reason to move us even though our situation could easily have been upgraded with some plumbing, some paved roads.

The city would not give us this."

Africville: A Spirit That Lives On will be at the Vancouver Museum from Nov. 1 to Jan. 31, 1991. Then it moves to Charlottetown, Prince Edward Island; Truro and Liverpool, Nova Scotia. In February, 1992, the exhibit will begin a two-month stay at the Museum of Civilization in Ottawa then go to the Black History Museum at Amherstburg, Ontario. In July and August of that year it will visit Winnipeg, then travel on to Montreal for September and October, finishing up at Saint John, New Brunswick at year's end.

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

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Interview

Kingston Christians celebrate with a lost sheep found

Casey VanderStelt

The occasion? Collins Bay inmate Ron Dube received his ministerial credentials on Saturday, Sept. 15, 1990. He was the first ever federal prisoner to do so while serving time, according to Anglican chaplain Rev. John Flindall. Via *Calvinist Contact* I had read about Ron and what he himself had written, and eventually decided I wanted to meet him face to face.

I arrived at Bay Baptist Church in Kingston an hour before the service. Stepping into the foyer and meeting Ron, my mild apprehension about what seemed to be his somewhat overbearing attitude disappeared seconds after I met him. Down-to-earth, straight forward, kind, genuine and no fuss; a joy to meet.

During the service an inmate friend expressed the warmest appreciation for Ron, a young woman sang a moving song, Rev. Rice recalled meeting Ron shortly after he entered Millhaven 12 years ago. Rev. J. Campbell of the Christian Congregational Churches of Canada presented Ron with his ministerial credentials, entitling him to preach and administer the sacraments. Ron preached the sermon, or rather shared special passages that have become so real to him. At one point when Ron shared with us his joy that the Lord saved a wretch like him, he choked with tears. During the following few minutes of silence, some in the audience were also visibly moved.

After long applause and thanks to him from whom all blessings flow, the service ended. Shortly afterwards, Ron happily agreed to an interview.

Casey: Ron, I have read quite a bit about you and how your life has changed. You don't seem to be a fly-by-night in the sense of using religion as an escape in any way. Looking back, was there any one main reason or any particular thing that was eating you from within that made you end up in prison?

Ron: I think it was fear. Fear of allowing people to love me and to love other people. You know, today we still have the peer pressure and the need to belong, and all too often we seem to want the wrong people for the wrong reasons. And what appears to be your friends having fun times and good times, that is where you want to go. I am not trying to blame others for the path that I chose; but unfortunately, I chose too many wrong paths. The genuine love, the love that is with you in times that are good and bad, I turned my back on that. If I was in any kind of position to declare someone a saint, it would be my mother, because most certainly the trial and tribulations she has gone through and the heartaches I have caused her, make it amazing that she is here today. And the realization that love is real.

The question for me was back in Millhaven when I had read the verses from Rom.

8:38-39 that there was nothing that could separate us from the love of God, absolutely nothing because of the love of Jesus Christ.

I thought this was a powerful, powerful, love and this is the love that I wanted. And amazingly enough he offered it to me, he gave it to me, freely. There were no games; I didn't have to perform. He accepted me just exactly the way I was and he just loved me too much to leave me like that. It has been a great journey so far. There have been rough times, very, very rough times. The hardest times in my life have been after I became a Christian. But I had the strength, hope and faith to say "Go through it, don't try to get drunk and get stoned or run away from it. There is no way out; you have to go through it."

CVS: Face it head on.

RD: Face it. I always recall the story of the young boy who was on the ship who was given the wheel and the captain was below having a nap and all of a sudden they were in storms and the young boy became afraid, and the captain ran up and said, "Keep her face in the storm, keep her face in the storm. Because when you try to run from the rocks, the storm will run you up against the rocks and you will crash."

CVS: Powerful!

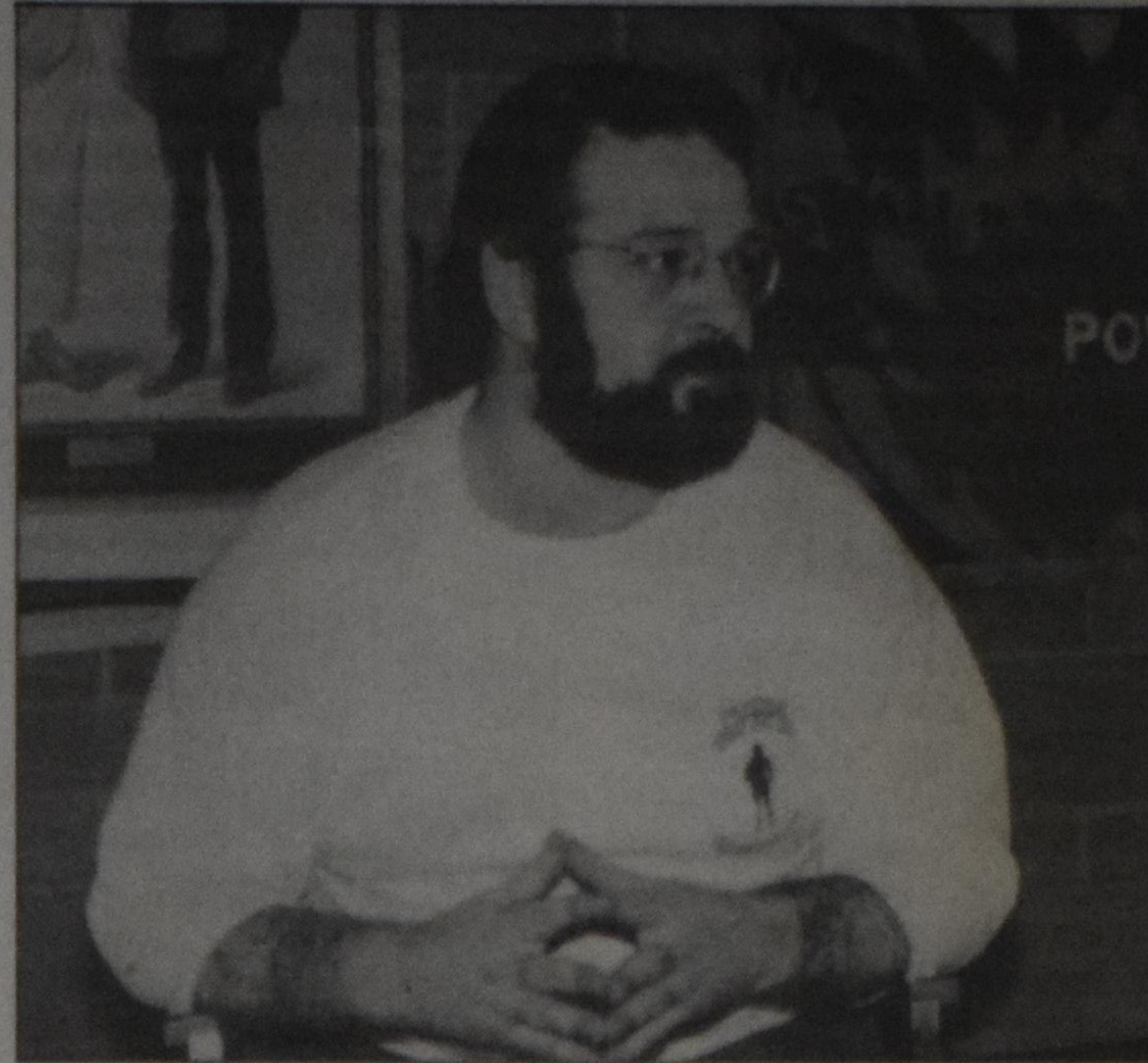
RD: Yes, it is; however, the Lord never calmed my storms as he did with that boat with Peter and the disciples but he did give me the strength to face the storm, and the storms are a part of my life. Prison will always be a part of my life, one way or another, even if a miracle should take place that I am to be released back into society.

CVS: How soon might that be?

RD: Another 12 years before a chance of parole. However, my case will be reviewed in another three years. But that is all it is for me at the moment. My sentence was 25 years, and with God's grace and strength I am prepared to do it. I belong to prisoners, I come from prison, God saved me in prison, so why try to run away from prison? There are many people who are incarcerated at this moment, who were in the same place I was before, and I now wish to do whatever I possibly can to reveal to them what God can do. I mean, there is hope.

You don't have to give up. That's why I struggled out there when I spoke about death. I have seen so much death in the past 12 years. I have seen young men do things to themselves to take their lives and what-not out of fear of being incarcerated. I want to share with them that there is another way, that they don't have to die in here; and if they should have to die in here — not without hope. There is resurrection available to all of us regardless of what we are in for, what we have done, how bad it looks to the standards of society.

I have met no one yet who is sinless. I have met no one yet who is perfect. The only one who is is our Lord and Saviour Jesus Christ. And if I can be but one mere ounce of reflection of what our Lord and Saviour represented then I say, "Praise God for that." Because it is a blessing, an absolute blessing on his part to use me. I am but a mere vessel. My only qualification is that I am a sinner and there is nothing that I did and there is nothing that I will do to bring me closer to God other than to allow him to be as close as he already is. That is available to anyone, even those prisoners of



Ron Dube

C.C. files

circumstances on the street.

By the way, one does not have to be in prison to be imprisoned. You know, people who are caught up in financial tragedy, loss of a loved one, or some illness which has come into their lives; yet God is there. It may not look like it at the moment, but he is. He loves us and he will not abandon us. If God is truth, which I believe he is, then as Rom. 8:38-39 says there is absolutely nothing that will separate us from him. No tragedy, no pain, no illness, no financial disaster will separate us from God.

CVS: Today's service was not an ordination?

RD: Right. That's my next step, ordination.

CVS: Today would be classified as what?

RD: I am a licensed minister. I should say, I hold the credentials and the authority of the Congregational Christian Churches in Canada to perform the sacraments, and I am able to participate in such things as marriages and funerals, but I don't have the signing authority on the document. So I will have to wait for the next step to apply for municipal and provincial licenses to do that.

CVS: Do you feel that now having your credentials as a minister will be an advantage to you working with your fellow inmates?

RD: Well, the men inside know who I am because of where I have come from and where I am today.

CVS: Whether you have formal recognition or not?

RD: Exactly. The certificates, diplomas, ordinations, licensure are all well and fine, but when you are dealing with human beings in cells there is no substitute for a direct personal relationship. They take you at face value. So there are no collars necessary. The only thing necessary is truth, honesty, a handshake, a helping hand. This is what the ministry inside prison is all

about.

CVS: Will your licensure give you some special privileges inside; that is, being an assistant to the chaplain or leading chapel services, etc.?

RD: I have been performing chapel services for the past six months, I do the homily at the end of each month and I did a baptismal service 10 days ago, baptizing five guys. I am given those opportunities, but that is within the chapel environment. Anything outside the chapel, I don't ask; and I don't encourage any favouritism or whatever because I am just a guy doing time like everyone else.

CVS: Tell us what your average day is like.

RD: I work right in the chapel and do all the clerical work for the chapel. And that is also where I do my studies. I am also involved with the University of Ottawa, Queen's University, and Fort Wayne Bible College. I have been taking courses since 1982. I am thankful to have an opportunity to study, so I study anything I can get my hands on. It doesn't have to be a course just pertaining to religion or Christianity. I will study anything because I am given the opportunity to study.

CVS: Thanks for your time; and once again, the Lord's richest blessings to you. If you don't mind, I'd like to keep occasional contact with you in the future.

RD: Oh, I'd welcome that and appreciate that, and I am glad you and everyone else were here today. It is amazing what God can do. He's gotten me this far. I don't know what he has got in store for tomorrow, but rumour has it that you might be needing a Prime Minister pretty soon. (Both laugh.)

CVS: Thanks a lot. An interesting note on which to end.

Casey VanderStelt lives in Hamilton, Ont., and works with prisoners at the Guelph Correctional Centre, Guelph, Ont.

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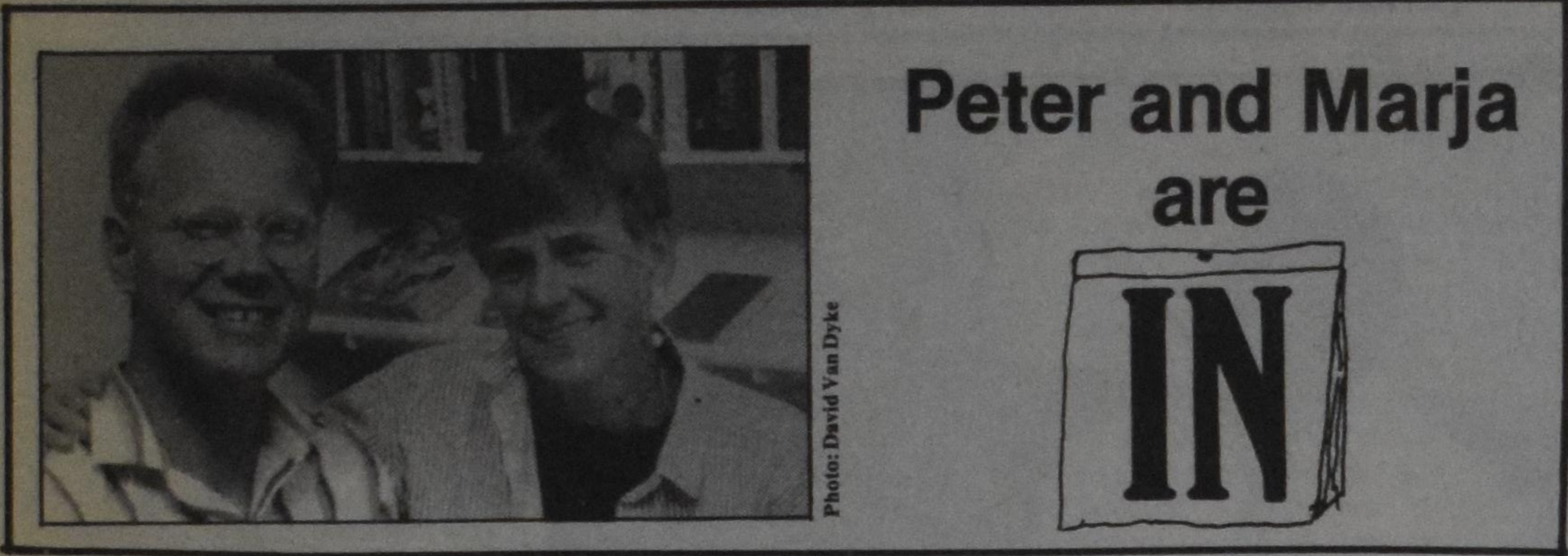
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Dear P & M:

I'm in my early twenties and I've dated lots of young women. The question of marriage is always in the back of my mind but I haven't found anyone with whom I'd like to spend the rest of my life.

My married friends tell me that I'll know when the right person comes along. My parents always tell me the same thing.

What do they mean? How will I know?

fireworks or orchestral strings are wonderful but not definitive.

The model of friendship is your best guide. We quizzed a few happily married couples and they mentioned such things as understanding and acceptance of who they are, the freedom to be totally themselves with the other, the feelings of comfort, safety and genuine love that flowed both ways. It all adds up to true friendship.

If we could closely examine and analyse a successful marriage we would open a logbook about partnership that takes two persons into every deeper areas of their lives:

- A journey of communication, we would discover it to be the experience of mutual vulnerability and growing trust as personal information is shared and deeply-felt emotions are expressed;

- An adventure of faith, we would discover it to feature the miraculous realization that two people can be open about their love for the Lord and even pray together;

- A voyage of exploration, we would discover it to be a revelation about potential life partnership as trusted friendship and a desire for deeper intimacy characterize each level of opening up to each other;

- A search for a best friend, we would discover that it deals with the desire of two people to *know* the other in every way until such a couple *knows* that they want to spend the rest of their lives together.

At the heart of this investigation of a successful relationship we would find friendship. Friendship with each other. Friendship with the Lord. A three-stranded cord strong enough to hold the

priceless weight of shared intimacy.

Such intimacy has its own three strands: emotional, spiritual and physical. We are speaking of the kind of intimacy that can only be fully enjoyed when married lovers are also the best of friends.

This story illustrates our point. On the day of my recent accident Marja was asked to sign some forms giving the doctors permission to proceed with surgery. As the nurse filled out these forms she asked, "Are you Peter's wife?" Marja exclaimed, "Wife! That sounds so cold. I'm his friend and lover! And yes, I'm married to him." Naturally, the nurse dutifully wrote "wife" in the space provided.

Twenty years later, we would still insist that the best marriages are based on best-friendships. This may take some of the mystery out of finding a life partner, but none of the magic.

Dear Readers:

Several weekends ago we participated in a retreat on sexuality with the "Jubilee Jazz," the youth group at Jubilee Fellowship Christian Reformed Church. We invited these young people, aged 13-18, to submit questions about sex to a P & M mailbox and we

dealt with the questions through the weekend.

We've taken these questions to our panel for further input and we will publish our answers in the next few issues.

We are still celebrating the way this youth group and their adult advisers handled this subject so openly and maturely. It is our plan to answer their questions with similar honesty.

By the way, these young people said they sometimes felt like writing us, but they didn't know the address. From now on our mailing address will be included in our tag line at the bottom of the column. For the record, please send your letters to:

Dear P & M
c/o Calvinist Contact
261 Martindale Road, Unit 4
St. Catharines, ON L2W 1A1

We will keep your letters confidential and anonymous, so you can even ask us anything you always wanted to know about sex but were afraid to ask. Don't sign your letter if you don't want to.

Peter and Marja Slofsira are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til.

Attention:
Business Community
Insert YOUR message
in our special
1990 Christmas issue

Calvinist Contact is planning a special 1990 Christmas issue.

Date of this issue will be **December 7**. It will be mailed to our regular subscribers on **December 4**.

In addition, we plan to distribute thousands of copies of the Christmas issue to Reformed Christians across the continent free of charge.

To print so many extra copies costs money. We are appealing to the business community, among others, to help us out.

Please do not wait. Take a moment to complete and return the attached coupon.

Your continued support will be greatly appreciated.

Deadline for advertisements in the Christmas issue is November 23!!!

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<p>Births \$30.00 Marriages & Engagements . \$35.00 Anniversaries \$40.00 2-column anniversaries \$80.00 Obituaries \$40.00 Notes of thanks \$30.00 Birthdays \$30.00 All other one-column classified advertisements: \$12.50 per column inch. NOTE: Minimum fee is \$20.00. Letter under file number, \$30.00 extra. Photos: \$20.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>OBITUARIES Obituaries should be composed as they are to appear in <i>Calvinist Contact</i>. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion. The \$40.00 rate for obituaries covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$12.50 per column inch.</p> <p>NEWLYWEDS Non-subscribing newlyweds whose wedding announcement with their future address appears in <i>Calvinist Contact</i> will receive a letter offering a first-year subscription for only \$15.00! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$15.00 and the couple's future address.</p> <p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Phone (416) 682-8311 Fax (416) 682-8313</p>	<p>HOEKSTRA: Happy 80th birthday! Congratulations to MARGARET (Grietje) HOEKSTRA We are thankful to be able to celebrate with our mom, beppe and great beppe her 80th birthday, the Lord willing, on Nov. 4, 1990. An open house will be held on Nov. 3, 1990, at the Springdale Fellowship Hall from 2:00-4:00 p.m. Many blessings from your children: Ann & Willy VanHart Gordon & Emma Hoekstra Trudy & Peter Rauwerda 12 grandchildren and 13 great-grandchildren</p> <p>VANDERHILL: With thanksgiving to God, we wish to congratulate our father and grandfather, GERRIT VANDERHILL on his 90th birthday on Oct. 22, 1990. From your loving family: Ron & Gerry Fisher — Whitby, Ont. Melanie, Tim & Jeanne, Michael & Amy, Christine Robert & Inez Vanderhill — Dorchester, Ont. Janice, Jason Diane & George Roorda — Tallahassee, Fla. Anthony, Daniel, Sheryl, Douglas Herman & Ina Vanderhill — Lambeth, Ont. Jennifer, Gary, Amy, Suzan Jerry & Linda Vanderhill — Sarnia, Ont. Shannon, Ryan, Stacey Home address: 43 Clarence St., Strathroy, ON N7G 1H2</p>	<p>Bly, Friesland Clinton, Ont. 1940 November 7 1990 With thanksgiving and praise to our covenant God for his faithfulness, we the children and grandchildren of BILL and ANNE BOTTEMA (nee Bakker) are happy to announce the 50th wedding anniversary of our parents and grandparents. It is our prayer that the Lord will continue to bless and keep them in his care. Isaac Bottema & Nancy Van Ryswyk — Ottawa Ryan, Erin, Theresa Steve & Fran Doak — Goderich Jeffrey Don & Betty Slowinski — Guelph Katherine & James Keith Bottema & Linda Lombardo — Ottawa Darryl, Joshua, Jesse Open house will be held Friday, Nov. 9, 1990, from 2-4 p.m. in the annex of the Chr. Ref. Church of Clinton, Ont. All friends and acquaintances are invited to come and celebrate with us. Best wishes only please. Home address: 126 Orange St., Clinton, ON N0M 1L0</p>	<p>Borculo, the Neth. Ruthven, Ont. 1930 November 7 1990 With joy and thanksgiving to our God, we are happy to announce the 60th wedding anniversary of our parents, grandparents and great-grandparents, ALBERT JOHN and CHRISTINA ZWIERS (nee Meerbeek) It is our prayer that God will continue to keep them in his care. With love and congratulations: Albert & Dika Draaijer — Rijnssen, the Neth. Herman & Margie Zwiars — Ruthven, Ont. Henry & Audry Zwiars — Orillia, Ont. Jerry & Corry Zwiars — Ruthven, Ont. Bill & Gerda Bovenkamp — Essex, Ont. Irwin & Aljce Agocs — Ruthven, Ont. 23 grandchildren, 15 great-grandchildren Open house will be held on Nov. 9, 1990, from 7-9 p.m. at the Essex Chr. Ref. Church. Home address: Box 114, Ruthven, ON N0P 2G0</p>	<p>1950 November 16 1990 HENK and MARY HAZENBERG (nee Glas) We thank the Lord for the 40 years you have shared together. We pray that God will continue to bless you and keep you in his care. Love from your children: Trudy — Blenheim, Ont. Ryan, Rena, Vanessa Len & Sylvia — London, Ont. We invite you to share with us in this celebration at an open house Saturday, Nov. 17, 1990, from 3:00-5:00 p.m. at Grace Chr. Ref. Church, Chatham, Ont. Best wishes only. Home address: 24 Zircon Place, Chatham, ON N7M 5Y9</p> <p>Rocky Mtn. House, Waterdown, Alta. Ont. 1955 October 27 1990 "Jesus also was invited to the marriage, with his disciples" (John 2:2). With praise to the Lord, we celebrate the 35th wedding anniversary of our parents and grandparents, ALBERT and FENNY JAGT (nee Datema) We thank you for the love you have always given us, and pray that God will continue to bless and care for you both in the years to come. With love from your children and grandchildren: John & Anna Maria Eygenraam — Dundas Tammy, Angela, Barry John & Nancy Jagt — Waterford Melissa, Chris, Stefennie, Jonathon, Elisabeth John & Marilyn Yzerman — Cambridge Johnnie, Mark, Jesse, Amber Rob & Joyce Jagt — Hamilton Gerald & Margaret Jagt — Hamilton Home address: 453 Parkside Dr., P.O. Box 427, Waterdown, ON L0R 2H0</p>
<p>Thanks</p> <p>ELGERSMA: We wish to thank everyone who remembered us on the occasion of our 45th wedding anniversary by way of flowers, cards and best wishes. Also, your attendance at our open house was very much appreciated. Andy and Ann Elgersma</p> <p>HOGVEEN: Mrs. Syske Hogeveen would like to say "thank you" to friends and relatives from near and far for the overwhelming response to her open house on the occasion of her 90th birthday. Special thanks to all my children and grandchildren for the beautiful surprise of a family picnic. Above all thanks to our heavenly Father who made all this possible. Great is the Lord and greatly to be praised. Home address: 104-76 Towncentre Dr., Townsend, ON N0A 1S0</p> <p>VERBRUGGEN: We would like to thank our children grandchildren and many friends from far and near who made our 55th wedding anniversary such a happy occasion. Thank you for the flowers, cards and gifts. Above all we thank and praise the Lord for his care and blessings. Cornelis and Adriana Verbruggen, St. Catharines, Ont.</p>	<p>Mariages</p> <p>BRUULSEMA-HART: "Unless the Lord builds the house, its builders labour in vain" (Ps. 127:1). With great joy and thankfulness to God, Cornelius and Jenny Bruulsema and Jonas and Anna Hart are happy to announce the forthcoming marriage of their children, ANNETTE and GEORGE The wedding will take place, the Lord willing, on Saturday, Nov. 3, 1990, at 4:30 p.m. in the Ancaster Chr. Ref. Church. Future address: R.R.#2, Caledonia, ON N0A 1A0</p> <p>KNEVEL-HERTNER: With praise and thanksgiving to God, JOANNE G. KNEVEL and A. GERALD HERTNER announce their marriage which took place on August 11, 1990, in Immanuel Chr. Ref. Church, Hamilton, Ont. This joyful event was celebrated with our loving children, parents, family and many friends. Address: 448 John St. S., Aylmer, ON N5H 2E4; (519) 773-9526.</p>	<p>1950 November 14 1990 LAMMERT and ALICE SLOFSTRA As a family we celebrate God's goodness during our parents' 40 years of marriage and 40 years of ministry. May God continue to bless you as you have been a blessing to all of us: Marja & Peter Slofstra — St. Catharines, Ont. Christy, Rachel Diane & Bert Slofstra — Abbotsford, B.C. Joel, Jennifer, Alicia, Janine, Ada Grace & Bill Hoogland — Langley, B.C. Robert, Dan, Raymond Fran & John Slofstra — Victoria, B.C. Caralee, Michael, Julie Jane & Jack Bosman — Palmerston, Ont. Laura, Karen, Jonathan, Lisa Open house on Saturday, Nov. 10, 1990, from 3-5 p.m. at Covenant Chr. Ref. Church, 278 Parnell Rd., St. Catharines. Best wishes only please. 40th Ministerial Anniversary Service on Sunday, Nov. 11, at 10:00 a.m. in Covenant Chr. Ref. Church. Home address: 10 Oakmeadow Pl., St. Catharines, ON L2N 5X7</p>	<p>Naaldwyk Orillia 1935 November 15 1990 Wedding text: "And there builded he an alter unto the Lord" (Gen. 12:7b). Thankful to the Lord, we announce the 55th wedding anniversary of our parents and grandparents, RALPH and TRUDY EISING (nee Stigter) Their children: Henry & Audrey Zwiars — Orillia, Ont. Joan Weaver — London, Ont. Cor & Elly Wust — Thornhill, Ont. Nellie Eising — Tweed, Ont. Karl & Trudy Van Ettehoven — Amsterdam, the Neth. Jack & Nuola Eising — Kinvara, Ireland Udo & Nellie Brenne — London, Ont. and grandchildren Open house will be held on Saturday, Nov. 17, 1990, from 2-4 p.m. in the Chr. Ref. Church, Orillia, Ont. Home address: 54 Fittons Rd. W., Unit 507, Orillia, ON L3V 3T9</p>	<p>1950 October 31 1990 With praise and thanksgiving to the Lord, we joyfully announce the 40th anniversary of, JOHN and EDITH VANDERENDE (nee Groenewegen) We pray the Lord will bless you in health and happiness. With love from your children and grandchildren: Sam & Kathy Joyce & Stu Elise, Seth Annie & John Angela, Jessica, Erika, Joey Harold & Marg Brad, Jeremy, Andrea, Kimberly Laurence & Julie Amy, Nicholas Laird & Pat Nathan, Jordan Deb & Roger Ashley Open house: Nov. 3, 1990, from 2-4 p.m. at First Chr. Ref. Church, Fellowship Hall, 17 Tweedsmuir Ave. E., Chatham, Ont. Best wishes only. Home address: 46 Faubert Dr., Chatham, ON N7M 2Y2</p>
<p>Place your ad in the classifieds.</p> 	<p>For Rent</p> <p>For rent: Two-bedroom mobile home in park near Orlando, Fla., and attractions. \$600 monthly. Phone (416) 895-5905 or after Nov. 10, (407) 886-0214.</p> <p>For rent in Venice, Florida, 2-bedroom, 2-baths, furnished house, split plan. Close to beach. Available for Jan., Feb., March, 1991. \$1,000 U.S. per month. Please call (416) 935-6627.</p>		<p>Peter & Marja can be found on page 15.</p>	<p>Real Estate</p> <p>Super semi-dwellings in St. Catharines, Ont.! Now under construction, an affordable new home for you! Brick and vinyl bi-levels, series 800 doors, large eat-in kitchens, oak cabinets and railings, side entrances into lower level and many more features. Don't pass these by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.</p>

Classified

Obituaries	Obituaries	Personal	Help Wanted	Miscellaneous
<p>Micah 6:8 On Sept. 25, 1990, our heavenly Father took to glory our beloved husband, father and pake</p> <p>KARL HUISMAN at the age of 68 years. He will be missed very much by his family. His wife, Theresa Huisman (nee de Groot). His children: Randy & Mary Anne Huisman — Windsor, Ont. Tina & Larry Meindersma — Edmonton, Alta. Linda, Bradley Arthur & Donna Huisman — Innisfail, Alta. Trevor, Dwayne John & Joline Huisman — Beaumont, Alta. Adrianna Correspondence address: 11133 - 57 St., Edmonton, AB T5W 3T7</p> <p>Wons, the Neth. Edmonton, Alta. Nov. 2, 1921 Sept. 25, 1990 On Sept. 25, 1990, the Lord took unto himself his child, our dear brother, brother-in-law and uncle,</p> <p>KARL HUISMAN "I know that my Redeemer liveth" was his great comfort in life. (Job. 19:25a) Grace & Jacob Vanderschaaf — Duncan, B.C. Jo & Rinse Tigchelaar — Emmeloord, the Neth. Ralph & Betty Huisman — Telkwa, B.C. Orville & Ria Huisman — Edmonton, Alta. Sietske & Hendrik de Boer — Schettens, the Neth. Ynze & Ada Huisman — Smithers, B.C. Riemke & John Hiemstra — Telkwa, B.C. Thelma & William Breeuwsma — Edmonton, Alta. Ann Huisman — Edmonton, Alta. Art & Ida Huisman — Smithers, B.C. John & Johanna Huisman — Smithers, B.C. nieces and nephews Funeral services were held Sept. 29, 1990, at the Maranatha Chr. Ref. Church, Edmonton, Alta. Officiating Minister, Rev. Nick Cornelisse. Message was from Psalm 48:10: "God's greatness and our smallness."</p> <p>"I am the resurrection and the life; he who believes in me will live, even though he dies" (John 11:25). On Sept. 28, 1990, our Lord chose to take home</p> <p>JANE HUIZINGA Born October 23, 1916, Friesland. Dear mother of: Bill & Ann DeBoer — Wyoming Klaas & Greta Huizinga — Petrolia Gary & Tina Huizinga — Wainfleet Henry & Margaret Huizinga — Wainfleet Fred & Sylvia Breukelman — St. Anns George & Betty Gritter — Ridgeville 30 grandchildren and 24 great-grandchildren Predeceased by her husbands: Mike Huizinga (1961), Peter Hamming (1984).</p>	<p>De Krim, OV Lacombe, Alta. the Neth. Canada July 24, 1921 Sept. 29, 1990 The Lord took to his eternal home our beloved husband, father and grandfather,</p> <p>HERMAN LUYMES at the age of 69 years. For more than 41 years he was the beloved husband of Janny Luymes (nee Kroon). We are very thankful for all the Lord gave us in Herman and are comforted by the words of Psalm 103 and Lord's Day 1 of the Heidelberg Catechism. Janny Luymes — Lacombe, Alta. John & Doris Luymes — Lacombe, Alta. Derek August & Harriet Luymes — Lacombe, Alta. Daniel, Patty, Christie, Robbert, Valerie, Michael Jo & Bruce Baker — Pincher Creek, Alta. Charlie, Jennifer, Nicole Pearl & John Den Haan — New Westminster, B.C. Jonathan, Janna Marlene & Ron Ebberts — Gibbons, Alta. Nathan, Heather Alice & John Slomp — Bassano, Alta. Loretta, Curtis, Maria, Juanita Henry & Gwen Luymes — Lacombe, Alta. Andrew & Linda Luymes — Lacombe, Alta. Richard Luymes — at home Home address: R.R.#5, Lacombe, AB T0C 1S0</p> <p>For Sale <i>Before The Rooster</i> by <i>Miep Verkley</i> A collection of short stories, based on personal experiences during the Second World War. Send \$12 to Swans Publications, Theford, ON N0M 2N0. Tel.: (519) 296-4751. * Reviewed in C.C., August 31, 1990.</p> <p>Uxbridge cabinet organ (harmonium), ca. 1900, two and a half ranks, rebuilt and tuned two years ago. Excellent condition, \$500. Call Gary VanDyk at (416) 934-9952 (days) or (416) 934-8010 (evenings).</p> <p>For Sale Mobile home, small, cute place, one bedroom, Florida room, hobby room, new roof, electric service, plumbing. 5 min. from beach, in beautiful park. Lot rent: \$143.00. Asking \$10,500 U.S. 10005 Bay Pines Blvd., Lot #314, St. Petersburg, FL 33708. Phone (813) 393-7053. Will be there Oct. 15th.</p> <p>Accommodations Bed & Breakfast: Beautiful Niagara Falls, Ont. A pleasant 15 minute walk to the Falls. Friendly home, nice rooms, superb breakfast! Dutch spoken. Mike and Joan Havinga. Tel. (416) 358-3534.</p>	<p>I am a mature Christian female, 30 years old. I am a member of a CRC church and would like to correspond with a male of the same denomination and also around the same age. I am interested in an honest and serious relationship. I would find it most fitting if you had Dutch background. I am from Ontario and would like a male from the same area. Reply to File #2551, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p>The Consulate-general would like to come in contact with the following individuals: BIJLSMA, Taetske, born Feb. 19, 1937, immigrated to Canada on Dec. 7, 1966. COMPEREN, Adrianus, born August 18, 1927. DIRVEN, Adrianus, J., born July 13, 1925, immigrated to Canada on June 19, 1956. DOST, Bareld, born July 22, 1927, immigrated to Canada on July 18, 1957. DIJK, Jan, born April 11, 1926. VAN ESCH, Anthonius, born July 22, 1927, immigrated to Canada on March 30, 1960. FLORACK, Henrik, born June 9, 1926, immigrated to Canada on May 18, 1955. GAASENBROOD, Gerardus, born June 29, 1926, immigrated to Canada on August 2, 1957. GORT, Wiechertje, born July 13, 1928, immigrated to Canada on June 12, 1958. GORT, Wigertje, born July 15, 1925, immigrated to Canada on Nov. 11, 1953. HAAGSMA, Grietje, born on June 7, 1910, immigrated to Canada on May 8, 1954. HULSKER, Theodorus, born May 20, 1926, immigrated to Canada on October 27, 1975. KEIZER, Petrus Jacobus, born July 25, 1926, immigrated to Canada on June 11, 1957. KNETSCH, Everdina, born July 13, 1926, immigrated to Canada on June 8, 1957. KRAMER, Theodorus, born July 9, 1926. DE KRUIF, Nico Jacobus Franciscus, born July 17, 1926, immigrated to Canada on April 29, 1961. VAN LAAR, Nicolaas, born July 19, 1927, immigrated to Canada on May 22, 1958. V/D LINDEN-BOLWIJN, Elza Sophia, born July 25, 1926, immigrated to Canada on May 21, 1959. LOHNERS, Johannes Wilhelmina, born June 3, 1925, immigrated to Canada on Sept. 27, 1946. VAN DER MADEN, Maria Dinsina, born July 15, 1925, immigrated to Canada on May 16, 1961. MAN, Christiaan, born June 17, 1926. MARIJNISSEN, Jacobus, born July 27, 1927. MAST, Hinderikus, born July 23, 1925, immigrated to Canada on May 7, 1958. V/D MEER TJEERD-Rijpma, Magdalena, born July 30, 1936, immigrated to Canada on Nov. 11, 1965. MOERKENS, Hendrikus, born April 27, 1927, immigrated to Canada on March 29, 1954. NIEROP, Arnoud, born in Deventer on July 3, 1925, immigrated to Canada on Nov. 30, 1984. NIJSTEN, Jozef Hubertus, born July 20, 1925, immigrated to Canada on March 5, 1963. OFFEREIM, Geeske, born July 5, 1935, immigrated to Canada on August 17, 1956. VAN OOST, Joppa, born Feb. 10, 1927, immigrated to Canada on August 14, 1959. VAN OS, Geertruida W., born March 26, 1958, immigrated to Canada on April 8, 1958. OVERWEEL, Nicolaas A., born May 14, 1927, immigrated to Canada on May 8, 1954. PIËT, Hubertus Hendricus Johannes Maria, born Dec. 28, 1904, immigrated to Canada on Nov. 29, 1927. QUAASTENNIET, Lena, born March 10, 1927, immigrated to Canada on April 23, 1958. RAM, Douwe, born March 24, 1902, immigrated to Canada on May 2, 1954. Consulate-general of the Netherlands 1 Dundas St. W., Suite #2106, Box 2 Toronto, ON M5G 1Z3 Tel: (416) 598-2520</p>	<p>SECRETARY REQUIRED for a growing business in the Stoney Creek/Hamilton area. Individual must be a self-starter, able to work on own in busy environment. Typing 65 words per minute, pleasant telephone manners, organizational and interpersonal skills required. Training provided for use of computer. Please send complete resume, including work experience to: Bobby Lawn Spray P.O. Box 349, Fruitland, ON L0R 1L0 or contact Cor or Hennie: days at 416-643-1288 or evenings 416-643-3905.</p> <p>Help Wanted</p>	<div><p>DO IT THE EASY WAY... CALL THE CLASSIFIEDS!</p><p>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd., St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 FAX: (416) 682-8313</p></div> <p>Help Wanted</p>
			<p>Staff Vacancies</p> <p>The Christian Labour Association of Canada (CLAC) invites applications for two vacancies:</p> <p>1) Staff Representative Trainee, working from the Mississauga, Ont., office, starting January 1991. This position involves training in labour relations issues, contract negotiations procedures and representation of workers, leading to full CLAC Representative responsibilities.</p> <p>2) Publicity and Promotion, based at the Mississauga, Ont., office, starting immediately. This position will provide leadership to existing General Workers Local boards, initiate publicity programs and promote these locals and CLAC in the Christian community at large.</p> <p>CLAC offers a competitive salary and an excellent benefit package. If you have an ability to work with people and would like to join the staff of a growing Christian trade union movement, send your application and resume (indicating for which position you are applying) to:</p> <p>Mr. Ed Grootenboer, Executive Director Christian Labour Association of Canada 5920 Atlantic Drive, Mississauga, ON L4W 1N6</p>	<p>Librarian</p> <p>Georgetown District Christian School</p> <p>requires a committed Christian part-time librarian or library technician to overhaul present library and make it a complete resource centre. Responsibilities would include working with students. Salary commensurate with qualifications and experience.</p> <p><i>Send applications or inquiries to:</i> Georgetown District Christian School R.R.#1, Georgetown, ON L7G 4S4 Att.: Treena Sybersma Tel.: (416) 877-4221</p>
			<p>NEEDED</p> <p>Retired or semi-retired pastor to help us in preaching, some teaching and visitation of the sick and shut-ins during the time of vacancy. Please contact:</p> <p>Maranatha Chr. Ref. Church c/o Peter Mol 5216 Vallance Cr., NW, Calgary, AB T3A 0T6 (403) 288-8019</p>	
<p>Teacher</p> <p>OSHAWA: Immanuel Chr. School, Oshawa, needs a full-time Grade 5-6 teacher, beginning in Feb. 1991. This is a temporary position, filling a maternity leave. Qualified applicants should send their letters of application and resume by Nov. 16, 1990, to: Mr. James Rooks, Principal, Immanuel Chr. School, 849 Roseland Rd., Oshawa, ON L1H 7K4. Tel.: 1 (416) 728-9071.</p>	<p>Help Wanted</p> <p>Part-time help wanted General garage requires an individual to fill a clerical office position. Tasks include: typing, invoicing, accounts payable and receivable and general book-keeping. Hours are negotiable. Please inquire at: Ryckman's Auto Service, 2350 Hwy. #6, Mount Hope, ON L0R 1W0. Phone: (416) 679-6095. Attention: J.L. Dam.</p>	<p>For Church news, see page 18.</p>	<p>— FINANCIAL PERSON —</p> <p>Medium-sized wholesale florist in Niagara Peninsula requires a financial person to take charge of this aspect of our operation. The person we are looking for is an energetic person with varied interests who is willing to become involved in all aspects of a small business.</p> <p>Please reply in writing to: File #2552, c/o Calvinist Contact 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	

Classified

Help Wanted	Help Wanted	Help Wanted	For Sale	For Sale
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THE CHILDREN'S AID SOCIETY OF HAMILTON-WENTWORTH
invites applications for

FOSTER (GROUP) HOME PARENTS

to operate a foster (group) home for up to six children.
This challenging position provides you with an opportunity to be part of a committed team of professionals meeting the needs of children who require a home away from home. The agency will provide support and training as well as a rate of \$1,100 per month for each child in the home.

Qualifications preferred

Parent(s) experienced in fostering or working with teen and/or latency-aged children. Training in child care would be an asset.

If you are interested, please respond in writing to:

Placement Resources Unit
The Children's Aid Society of Hamilton-Wentworth
P.O. Box 1107, Station A, Hamilton, ON L8N 4B9
or contact Joan Crittenden at (416) 522-1121



The Children's Aid Society of Hamilton-Wentworth

DORDT COLLEGE
FACULTY OPPORTUNITIES

Dordt College has tenure-track openings for the 1991-92 academic year in the following fields:

ART: Candidates must be specialized in two-dimensional media, be prepared to share in the teaching of art history, and have an interest in exploring with the department the possibility of developing courses in graphic design. Advanced degree required.

ECONOMICS: Responsibilities include teaching introductory and upper-level courses and participating in a business seminar. A doctorate in economics or business is preferred, but a doctorate near completion will be considered.

DANCE AND VOICE PRODUCTION: Part-time openings in the department of theatre arts for (1) teaching two introductory courses in dance, (2) teaching one course in voice production, (3) possible production assignments in choreography, stage movement, acting and voice. Applicants should possess an M.F.A.

SOCIAL WORK: Dordt has a CSWE-accredited B.S.W. program. Applicants should have an M.S.W. and a minimum of two years post-M.S.W. practice experience.

SOCIOLOGY: Applicants should possess a Ph.D., but a doctorate near completion will be considered.

The following positions may also be open for the 1991-92 academic year:

AGRICULTURE	MATHEMATICS/COMPUTER
ELECTRICAL ENGINEERING	SCIENCE
ENGLISH	PHYSICS
JOURNALISM	POLITICAL SCIENCE
	PSYCHOLOGY

Dordt College seeks to hire individuals who are committed to a Reformed, biblical perspective and educational philosophy and have academic and personal qualifications for teaching and scholarship.

Inquiries regarding possible future openings in any field are always welcome.

Review of candidates will begin immediately and continue until positions are filled. Send letter of interest and resume to:



Dr. Rockne McCarthy
Vice President for Academic Affairs
Dordt College
Sioux Center, Iowa 51250
Ph. (712) 722-6333

Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.

DURHAM CHRISTIAN HIGH SCHOOL

is looking for a

Director of Resource Development

to assist the school in the areas of promotion, recruitment and fundraising.

Applications for a full-time or part-time position will be considered. Job description available upon request. Resume may be sent to:

Business Administrator
Durham Christian High School
R.R.#1, Bowmanville, ON L1C 3K2
Tel: (416) 623-5940 (school)
or (416) 623-5533 (home)

Deadline: November 15, 1990.

Help Wanted

DORDT COLLEGE
Administrative Openings

Dean of Students: A restructuring of the Office of Student Affairs has opened this position, to begin January 1991. Responsibilities include residence staff training and supervision, administration of housing operations, enforcement of student discipline policies, and supervision of the operations of the Student Union Building.

Candidates must possess or be nearing completion of a master's degree in educational administration, counselling, or a related field. Review of candidates will begin immediately and continue until the position is filled.

Director of Career Planning and Placement: Primary duties include providing career counselling and job placement services for all students, supervision of the orientation programs, and co-ordination of the college student retention efforts in co-operation with other college personnel. Position to begin August 1991.

Candidates must possess or be nearing completion of a master's degree in counselling, career development, student personnel, or a related area. Experience preferred.

Applicants for the above positions should send letter of interest and resume to: **Dr. Nicholas V. Kroeze, Vice President for Student Affairs, Dordt College, Sioux Center, Iowa 51250; phone: (712) 722-6070.**

Director of the Library: Dordt College is developing its library staff and is preparing building plans for a library/information center to meet the information needs of the Dordt academic community. To lead this development, Dordt College will select a director of the library to fill the position that will open upon the retirement of the present director.

Candidates must have a minimum of an M.L.S. from an A.L.A.-accredited school plus additional graduate work (with the doctorate preferred). Graduate work should include training in information systems and management, including technological applications to library services. Candidates must have library experience (preferably in a college library), including experience with library computer applications and technology, the OCLC system, and database search systems. Candidates should possess interpersonal and communication skills, the ability to manage library personnel, and the ability and desire to participate with faculty members in the implementation of a Christian undergraduate curricular program.

Send letter, resume, and graduate transcripts to: **Dr. Rockne McCarthy, Vice President for Academic Affairs, Dordt College, Sioux Center, Iowa 51250; phone (712) 722-6333.**



Dordt College seeks highly qualified individuals who are committed to a Reformed, biblical perspective and educational philosophy for these positions.

Dordt College complies with federal and state requirements for non-discrimination in employment. Women and minorities are encouraged to apply.

Sing Hallelujah

"The Ambassadors" offer for sale this 1990 cassette recording of the seven-choir concert by the Association of Christian Male Choruses of Ontario.

Order for \$10 pre-paid, or \$40 for five cassettes, payable to the Ambassadors, from

Peter and Rita Harmsen
30 Francis St., Brantford, ON N3R 5N9
or phone (519) 759-3465

Church News

Christian Reformed Church

New address

Chatham, Ont.: First
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Miscellaneous

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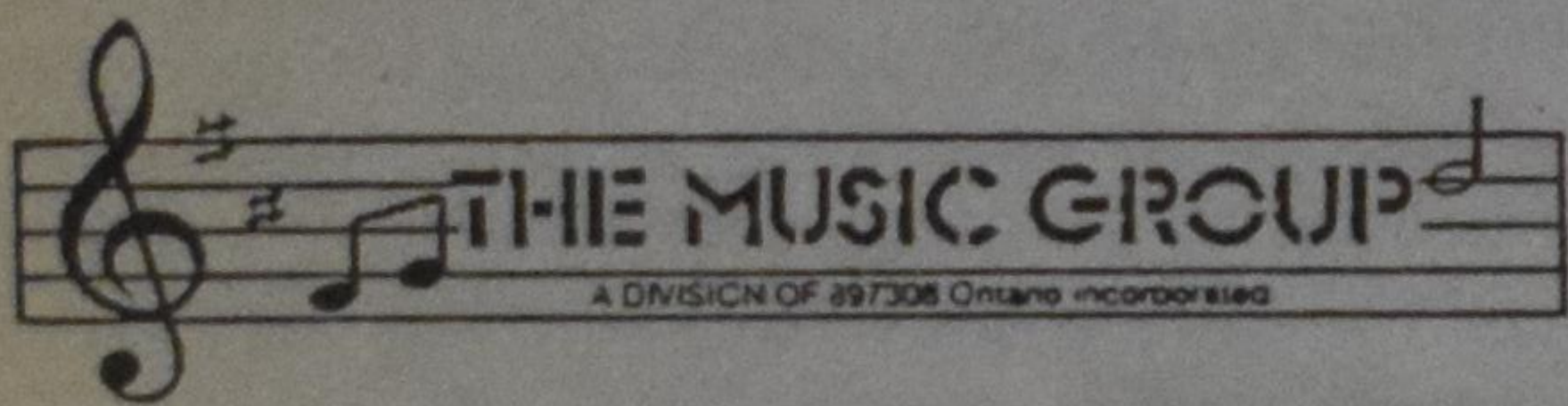
De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

Events

ICS Fall Convocations
Graduation and Open House

Date: Friday, November 9, 1990
Time: 7:30 p.m.
Place: Convocation and Graduation at Knox College Chapel
57 St. George Street, Toronto
Convocation Speaker: Dr. Paul Schrottenboer, Executive
Secretary, the International Association for the Promotion of
Christian Higher Education
Topic: Thinking Globally: The Worldwide Challenge of
Christian Higher Education
Open House: Following the convocation and graduation
exercises, at 229 College Street, a brief ceremony is planned to
open and dedicate the new premises.

Everyone is invited!



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Tel. & Fax: (416) 455-0797

Calendar of Events

Oct. 27	J J Variety Show, 8:30 a.m., on CHEX-TV, Channel 12.		Tickets \$7.50 at the door. For info. call (416) 648-6585 or 636-9779.
Oct. 27	Back to God Hour Rally, at 8 p.m., St. George's Anglican Church, Guelph , Ont. Speaker: Rev. Juan Boonstra. Music: Leendert Kooij and the O.C.M.A. with organist Andre Knevel.	Nov. 8	CFFO Prov. Board meets from 10 a.m. - 4 p.m. at Hillcrest United Church, Hornby , Ont. For info. call (519) 837-1620.
Oct. 27	"Drentse Aovend" at 5 p.m., Club The Netherlands, 101 Garnet St., St. Catharines , Ont. "Gezellige maaltijd met soep en stoete, en dan koffie mit kniepertjes. Misschien koom ie nog wel een olde vrijer tegen!" For info. call Luke Mol at (416) 684-6163.	Nov. 9	35th Anniversary Banquet of the Jarvis District Christian School, Jarvis , Ont. Tickets \$11.00. For info. call (519) 587-5374 or 428-0678.
Oct. 27-28	Fortieth anniversary CRC Fruitland , Ont. Oct. 27: Fellowship Program at JKMCS Gym. Oct. 28: Special services.	Nov. 9	Stephanie Proper and Fred De Haan in concert at 8 p.m., Redeemer College, Ancaster , Ont. Free admission.
Oct. 27	Organ concert by Jonathan Oldengarm, recitalist, at 7:30 p.m., Benton St. Baptist Church, Kitchener , Ont. For info. call (519) 338-3214 or 579-4587.	Nov. 9	ICS Fall Convocation & Graduation at 7:30 p.m., Knox College Chapel, 57 St. George St., Toronto , Ont. Speaker: Dr. Paul Schrottenboer. Open house follows. Everyone welcome!
Oct. 27	Bazaar at Trinity Chr. School, Burlington , Ont. Starts 11 a.m.	Nov. 9-10	Partnership in the Gospel Conference "A Search for Justice and Peace," at Calvin Seminary Auditorium, Grand Rapids , Mich. Speaker: Dr. Nick Wolterstorff. \$20 conference fee. For info. call (616) 454-4888.
Oct. 28	City-wide hymn-sing at 8 p.m., First CRC, Sarnia , Ont.	Nov. 10	Salem Fall Conference & Membership Meeting, 9:30 a.m., John Knox Chr. School, Brampton , Ont. Speaker: Dr. Richard Houskamp, Pine Rest, Grand Rapids, Mich.
Oct. 28	Dutch service led by Rev. Jacob Kuntz, 3 p.m., CRC, Ancaster , Ont.	Nov. 10	Christian Festival Concert, OCMA Choirs and Brass (L. Kooij, director), at 8 p.m., Roy Thomson Hall, Toronto , Ont. Guest artists: Sander van Marion, Ellen van Haaren and Andre Knevel. For info. call (416) 636-9779.
Oct. 29 - Nov. 10	CSS's Harry Houtman in Alberta.	Nov. 10-11	40th anniversary of First CRC, Barrie , Ont. For info./tickets call (705) 726-5119.
Oct. 31	Seventh annual Senior Citizens' Day at Redeemer College, Ancaster , Ont. Admission \$7.50, including lunch. Register early. For info. call (416) 648-2131.	Nov. 13-29	CSS's Adriana Pierik in B.C.
Nov. 3	Sander van Marion, organist, and the St. Thomas & District Male Choir "Crescendo" in concert, 7:30 p.m., Knox Presb. Church, Hink St., St. Thomas , Ont.	Nov. 17	Bazaar at Calvin Memorial Chr. School, 300 Scott St., St. Catharines , Ont., from 10 a.m. - 9 p.m.
Nov. 3	Fifth Annual All-Ontario Holy Spirit Conference, Kennedy Rd. Tabernacle, Brampton , Ont. For info. call (416) 890-3222.	Nov. 17	"Cellissimo," a Stained Glass Concert with Boris Brott and the Amadeus Ensemble, 8 p.m., at Redeemer College, Ancaster , Ont. For tickets/info. call (416) 648-2131.
Nov. 6	Trio concert by Sander van Marion, Ellen van Haaren and Andre Knevel, at 8:15 p.m., Christ Church Cathedral, Hamilton , Ont.		

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Books

Robert VanderVennen, book review editor

Christian life

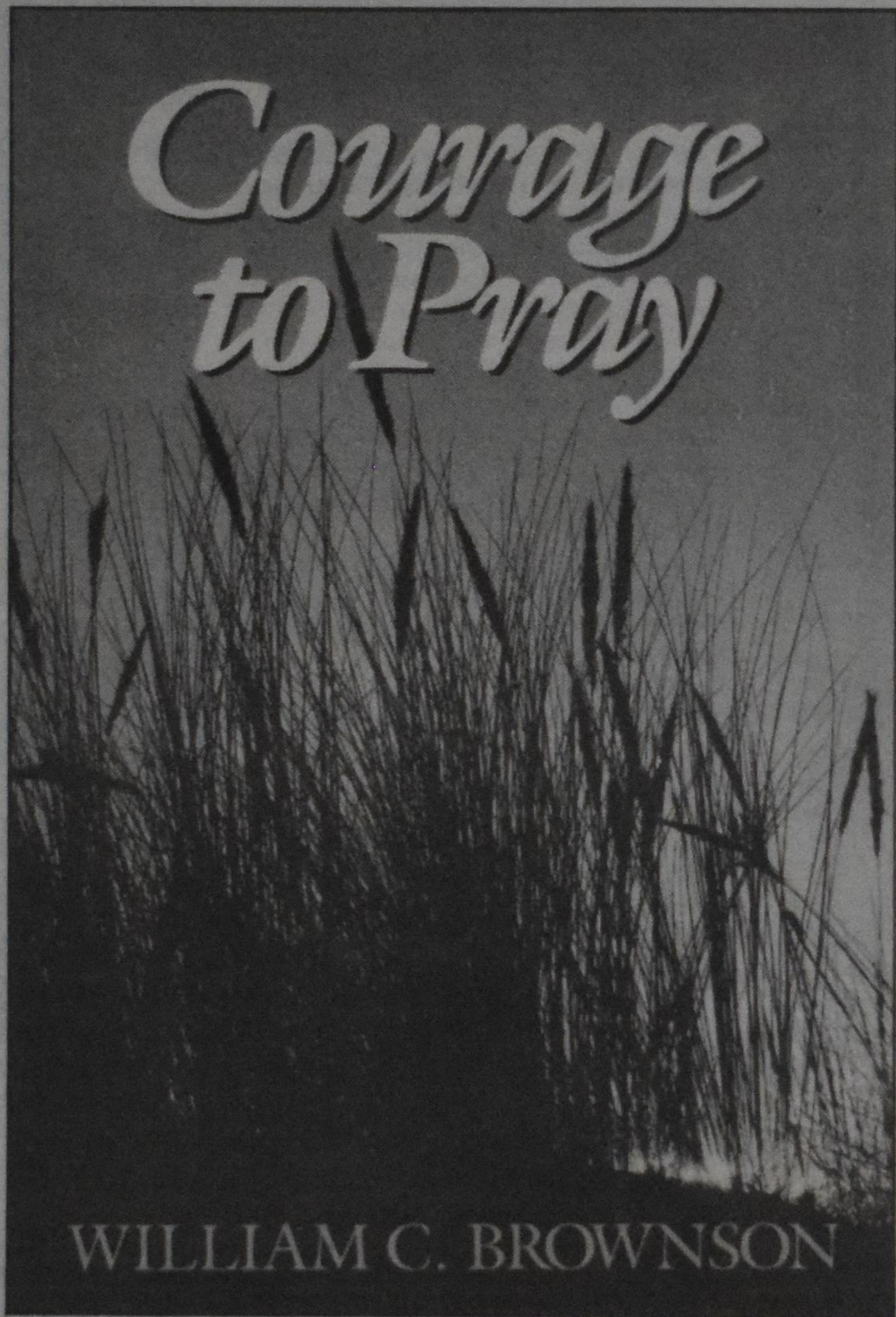
Finding strength in prayer

Courage to Pray, by William C. Brownson. Grand Rapids: Baker, 1989. ISBN 0-8010-0980-4. Softcover, 176 pp., \$7.75. Reviewed by Robert VanderVennen.

The shelves of Christian bookstores no doubt are full of books on prayer. I personally turn away from most of them because of dubious theology and an unbiblical view of life.

I strongly recommend William Brownson's book, though. It is biblically Reformed in its theology and its understanding of human life. I found the book to be strengthening, comforting and inspiring.

Brownson is the radio and television minister for the Reformed Church in America; he knows how to communicate in a winsome and effective way, speaking to the heart. The book is attractive to read with its short sentences (I read too many academic, long-sentence books) and down-to-earth practical good sense. Besides being a good communicator, Brownson has given special thought to the subject of prayer because he teaches a seminary course on prayer. So you will find rich dimensionality and texture to the book. It is not merely simple and cheerful,



promising you the world.

Buy this book for your private mediation, and as a gift for a friend. Its 15 ten-page chapters are well-suited to

group discussion, and questions for reflection at the end of each chapter are an aid to that.

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see p. 6.

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Abbotsford-CFVR 7:30 am 850
Burns Lake-CFLD 9:15am 1400
Kitimat-CKTK 8:30 am 1230
Osoyoos-CKOO 8:30am 1490
Penticton-CKOK 8:30am 800
Port Alberni-CJAV 10:30 am 1240
Prince George-CIBC 8:30am 94.3
Princeton-CKRP 8:30am 1460
Smithers-CFBV 9:15am 1230
Summerland-CKSP 8:30am 1450
Vancouver-CJVB 9:00am 1470
Vernon-CJIB 9:30pm 940

ALBERTA

Brooks-CKBR 8:00 am 1340
Edmonton-CHQT 7:30am 880
Edson-CJYR 10:00am 970
Ft. McMurray-CJOK 8:30 am 1230
St. Albert-CHMG 7:00 am 1070
Taber-CKTA 8:00am 1570

MANITOBA

Altona-CFAM 9:30am 950
Steinbach-CHM 9:30am 1250
Winnipeg-CKJS 9:15am 810

NEW BRUNSWICK

Fredericton-CFNB 6:30am 550
Newcastle-CFAN 9:00am 790
Saint John-CHSJ 9:00am 700

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Charlottetown-CFCY 7:00am 630

QUEBEC

Montreal-CFQR(fm) 7:30am 92.5

NOVA SCOTIA

Digby-CKDY 6:00 am 1420
Kentville-CKEN 8:30am 1490
Middleton-CKAD 8:30am 1350
New Glasgow-CKEC 7:30am 1320
Sydney-CJCB 8:00am 1270
Weymouth-CKDY 8:30am 103.1
Windsor-CFAB 8:30am 1450

ONTARIO

Ajax-CHOO 9:30am 1390
Atikokan-CFAK 10:30am 1240
Burlington-CING(fm) 7:30pm 107.9
Chatham-CFCO 9:30pm 630
Guelph-CJOY 9:00pm 1460
Hamilton-CHAM 7:30am 820
Kapuskasing-CKAP 9:00am 580
Kingston-CFMK 10:00am 96.3
Newmarket-CKAN 8:00am 1480
Oshawa-CKAR 8:00 am 1350
Owen Sound-CFOS 10:30am 560
Pembroke-CHRO (Sat.) 6:30pm 1350
Pembroke-CHRO 10:00am 1350
St. Ste. Marie-CFYN 10:00am 1050
St. Catharines-CKTB 10:00pm 610
Sarnia-CHOK 7:30am 1070
Stratford-CJCS 8:45am 1240
Windsor-CKLW 9:00am 800
Wingham-CKNX 10:30am 920
Woodstock-CKDK(fm) 8:00am 102.3

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Friends
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Wayne Brouwer

Selfish prayer

"May God be gracious to us and bless us and make his face shine upon us!" (Ps. 67:1).

Some people have a way of irritating us with their self-importance. Muhammad Ali, the champion heavyweight boxer, turned every interview into a promotional ad for himself. "I'm the greatest!" he said, till we all knew his trademark.

Ali's boastings got carried away at other times too. He was on a plane ready for takeoff when a stewardess noticed his seatbelt wasn't buckled. With a gentle reminder she pointed this out. But Ali strutted his stuff. "Superman don't need no seat belt!" he shouted.

"No," said the stewardess, "but Superman don't need no airplane, either!"

There's enough self-centred boasting going on in our world, isn't there? More than enough. But at least there's one place we can get away from it all, though, and that's the church. Right?

Well, that's what you'd think, perhaps, until you read Psalm 67. It seems to take that sense of self-importance right into the worship service:

*May God be gracious to us and bless us
and make his face shine upon us! (vs. 1)
God, our God, will bless us! (vs. 6)*

Don't you hear overtones of Ali's boasting somewhere in there? "We're the greatest! God shines on us!"

Listen to the tone

But things are not always as they seem. And the prayer of Psalm 67 is a lot richer than just a proud soapbox self-promotion. It has depth, breadth and dignity.

Actually, it's a love song. You can tell that by its tone. When Ali shouts, "I'm the greatest!" there's a different ring to the words than when a lover says, "When I'm with her, I'm the greatest!"

The focus is different. The first finds greatness in himself. The second finds greatness in the relationship with someone else that makes him more than he could be on his own. The first may or may not be a lie. But the second is always the truth.

Praise that grows

When C.S. Lewis wrote his *Reflections on the Psalms*, he included a little chapter that he called "A Word about Praising." He had some trouble with Christianity when he first encountered it, he said, because it seemed like God was so self-centred and Christians were so self-important. God wanted praise, he thought. God *demand*ed praise, he thought. And if that's what God was all about, why should anybody want to worship him? Wouldn't it be a little like falling at the feet of Muhammad Ali?

And Christians too: all this business of asking God to bless them! Rather self-important, isn't it? Is this really the crowd he wanted to mix with?

But then, says Lewis, he remembered what it was like to be in love. Love demands praise, not because it *makes* love grow, but because love itself must be spoken in that language! To love is to praise. To care for someone is to seek that someone's blessing. Praise is the language of love!

But...

Yes, there's a but. But the praise and blessings of love are never merely self-serving in a trite sort of way. They are, in fact, self-giving! They reach beyond themselves and seek to touch the lives of others with their fun and fellowship. They seek to broaden and expand the extent of their joy like the rippling waves on a pond. The relationship that has gushed out in cries of praise and pleas for blessing is a drawing and a beckoning thing. It spreads beyond itself and calls to others: "See what we have! Feel what we experience! Share the delights we know!"

Love can never be self-important. And when Psalm 67 bubbles out of lovers' lips, it's a wonderful song!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.